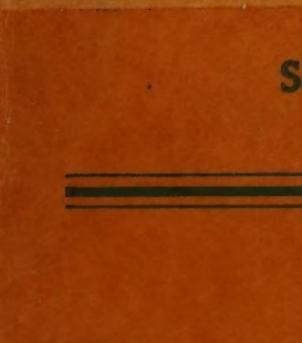


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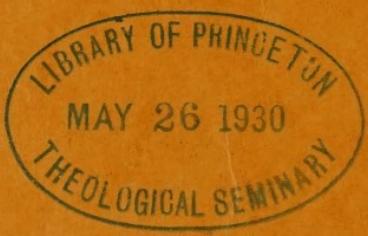
# **Evangelicals at Havana**



**Samuel Guy Inman**

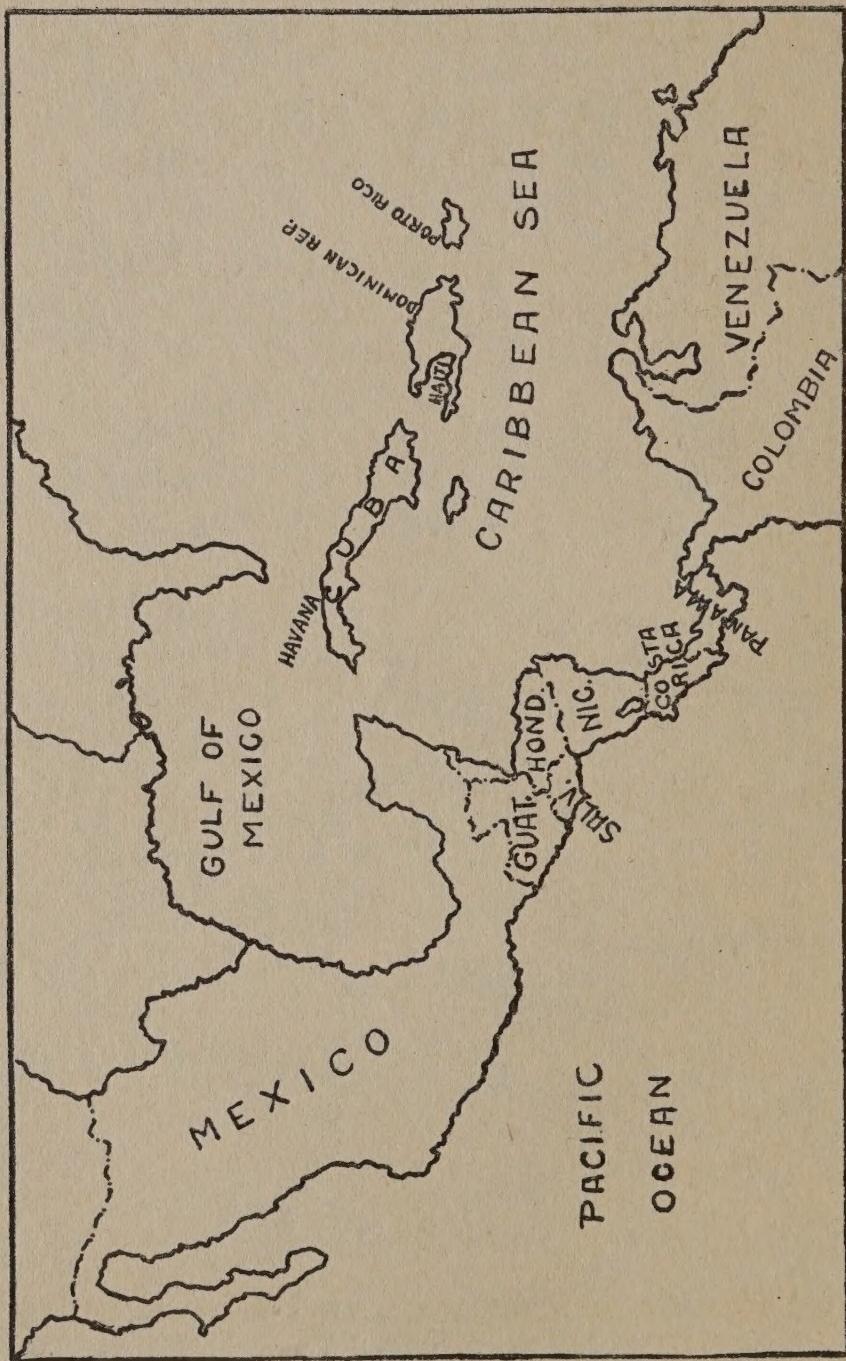
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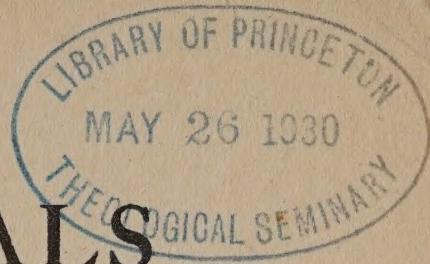


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Evangelicals at Havana





CARIBBEAN AREA



# EVANGELICALS AT HAVANA

Being an Account of the Hispanic American  
Evangelical Congress, at Havana,  
Cuba, June 20-30, 1929

By ✓  
**SAMUEL GUY INMAN**

## *Problems in Pan Americanism, Intervention in Mexico, Etc.*

**Committee on Cooperation in Latin America**  
419 Fourth Avenue New York City



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## CHAPTER I

### INTRODUCTION

The Martí Theatre in the tropical Spanish city of Havana is an historic place. It is named for José Martí, the greatest of all the Cuban heroes, and no one visits the Pearl of the Antilles without being thoroughly impressed with the devout worship the Cubans render to this great man. In this theatre Cuba's independence was proclaimed a quarter of a century ago, and here on the evening of Thursday, June 20, 1929, a gathering of peculiar significance took place. For the first time in the history of the growing young Evangelical churches of the nations around the Caribbean their representatives came together to face cooperatively the development of their own churches and their relationships to the great movements of the present day. There was much questioning in the minds of the organizers of the Congress, not only as to how the delegates from the various nations would coalesce, but as to what the attitude of the public in general would be toward representatives of this minority movement. From the time, however, when the municipal band, loaned by the mayor of Havana, played the first number in the theatre lobby, up until the moment when the Minister of Foreign Affairs declared the meeting adjourned, highest enthusiasm reigned and assurance of the success of the whole enterprise began to register itself among those present.

As the curtain rose the audience cheered the presence on the platform of a great chorus of young peo-

ple of the Havana churches, typical of the position youth was about to assume in directing and harmonizing the movement. In front of this colorful group of beautiful *señoritas* and enthusiastic young *caballeros* there sat, in tropical evening dress of pure white, an equally significant group, typifying the international spirit and the fellowship of ministers of state and of church in seeking ways to heal the open sores of the world. Among these distinguished persons were the Minister of Foreign Affairs of Cuba, Dr. Francisco Maria Fernandez; Introducer of Ambassadors, Dr. R. Martinez Ibor; the head of the Latin American section of the League of Nations, Dr. Cristobal Rodriguez; Prof. Erasmo Braga, the President of the Montevideo Congress on Christian Work; Sr. Emilio Rodriguez, a Deputy of the Mexican Congress, the orator of the evening; along with representatives of the organizing committee of the Congress, chairmanned by Dr. Marcial Dorado, a graduate of the University of Madrid and a recognized Christian statesman of many lands.

The gavel in the hand of the Minister of Foreign Affairs asked for quiet. Dr. Vincente Mendoza, pastor of the great Gante Methodist Church of Mexico City, stepped forward and asked Divine blessings upon the Congress just about to open. The Minister of Foreign Affairs arose, and with much more unction than formality announced that it was with the greatest pleasure that, at the request of the President of the Republic, General Gerardo Machado, he had come to bid the delegates of the Evangelical Congress welcome to Cuba and to offer the help of the Government. "While the government of Cuba is entirely separated

from any church," he said, "it is its privilege to help its citizens and visitors to the Republic in every possible legitimate way, and the Government considers it a privilege to contribute to the work of any organization which has as its object the ennobling of humanity." He therefore officially declared the Hispanic-American Evangelical Congress open.

The young orator from Mexico, Herminio Rodriguez, soldier in the Revolution, personal friend of President Portes Gil, deputy in the Mexican Congress, and now the Secretary of Spiritual Resources in the Y. M. C. A. of Mexico City, stepped forward and, as though announcing the departure of Latin America from a time honored custom, began to speak without notes. With the precision of a master, he launched into an analysis of the purpose of the Congress, explained the position of the Evangelical Church in Latin American areas, challenged the present social order and outlined a new aggressive service for the Christian Church.

"We have come to work," he declared, "for a more loyal brotherhood and a larger realization of the ideals of our people. Especially do we seek new ways in which we may contribute to solving the various serious problems which are facing all of our Latin American countries today. We come with open minds, ready to readjust our system and our practice in the social, educational and religious world, according to the particular needs of our racial psychology. Thus we must study, discuss and arrive at conclusions which will register this gathering, we hope, as one determined to do its part toward the real progress of our age.

"Social questions, relations between capital and labor,

industrial problems, the place of women in the modern world, the civilization and Christianization of the Indian population, the position of university students and the questions revolving around international peace, are some of the many world perplexing questions which we must face."

The young people's chorus led the audience still further into a determination for a new order of things by the spirited rendition of one of the great Christian oratorios, and then with the whole audience standing at attention, swung into the stirring national hymn of Cuba. In spite of the Latin American reputation for long meetings, in exactly one hour the audience was leaving the historic spot under the inspiring music of the municipal band.

The Roof Garden of the Plaza Hotel, overlooking the charming and romantic city of Havana, furnished the delightful setting for the gathering to celebrate the meeting on International Friendship. The government of Cuba sent its special representative in the person of Dr. F. Martinez Ibor, the introducer of ambassadors. The Brazilian Government was represented by one of its distinguished diplomats, as well as by the well-known author, Prof. Erasmo Braga, and numerous other nations, including not only the thirteen countries officially comprising the Congress, but Spain, Argentina, Chile and Peru, had widely traveled citizens in the audience.

The young president of the Congress, Prof. Baez Camargo, of Mexico, opened with a ringing address in which he referred to the terrible slaughter in the World War, appealing to all nations to unite in working for

peace. He himself was at one time a captain in the Revolutionary forces of Mexico; now he is a professor in the Methodist Institute in Puebla, and more recently has been elected Secretary of the Coöperative Evangelical movement of his country.

Dr. Alva Taylor, of Vanderbilt University, representing the Federal Council of Churches in the United States, followed Professor Camargo with an address wherein he stated that the Caribbean countries represented in this Congress offer as many difficult international complications as any other section of the world, since in the development of their economic life they have come to be very closely allied to the United States. It is for the Christian people in the United States, as well as in the Hispanic-American nations around the Caribbean, to eliminate misunderstanding and to work for real justice in their countries.

"The Monroe Doctrine," he said, "which has been interpreted in so many different ways in the past, should become a Pan American Doctrine. This Congress should mark an advance in better understanding among all American nations."

Santo Domingo here entered the scene through Dr. Nathan Huffman, who gave a brief résumé in choicest Spanish of what Prof. Taylor had said.

Dr. F. Martinez Ibor is one of those Cuban orators who speaks not only with passion but with reason. He spoke of the deep interest of the Cuban government in international affairs, pointing out that on May 20th, 1929, the corner stone had been laid for a building to be devoted to activities in favor of international peace for the American continent, with the hope that this should be the home of inter-American peace move-

ments as the Peace Palace at the Hague has been for European international affairs.

The well trained chorus then rendered a number of hymns, finishing with the national anthem of Cuba. Delegates from various nations took part spontaneously amid great applause. The Evangelicals had broadcast the call for international justice and friendship to countries like Cuba, Haiti, Santo Domingo, Nicaragua, Mexico and the United States, where in time past the brotherhood of nations has seemed so difficult to realize.

The strenuous work of the Congress began at Candler College at 8:30 Friday morning, June 21st. It was within the hospitable walls of Candler, a boys' high school of the Southern Methodist Church, and the equally hospitable home of Buena Vista College for Girls, across the street from Candler, that most of the 200 attendants at the Congress were quartered. The first business session was held in the chapel of the former school.

Every morning a plenary session was held there in the chapel, with the first hour and a half given to business and reports of the permanent commissions. At 10 o'clock the Congress turned in a special way to seek the will of God in prayer and meditation. At 10:45 the thirteen permanent commissions met in the various classrooms of the school, assigned for this purpose, and discussed the preliminary papers prepared on each subject and the recommendations which the various national delegations had brought to the Congress. Each afternoon these same permanent commissions met to face the difficult task of finding a common mind concerning such great questions as the attitude of the

Evangelical Church in presenting the message of Christianity today; significance of nationalism and the consequent responsibility of the spirit of solidarity; the method of evangelization of Latin peoples, ways of reaching the millions of pagan Indians in these areas; the purpose and program of the evangelical schools, widely scattered in these countries, where both illiteracy and a critical government complicate problems; religious education in the home, the church and the school; the culture of evangelical ministers on whom the problem of leadership largely falls; the attitude of these young churches toward the community in which they live and the place that the Christian forces should occupy in bringing the blessings of modern health movements to their people, especially to the lower classes; the place of women in the Evangelical Church of these areas where women have been so long deprived of the recognition accorded them in most other parts of the world; the baffling problems of developing literature, both for the technical purpose of the Evangelical Church and character building of Spanish speaking people in general—these were the stirring questions that came before the Congress.

The central idea in the program of the Congress was to secure the largest possible amount of discussion within small groups which should on arrival at conclusions submit the same to a plenary session of the Congress for its approval. These small groups did no spectacular work. They were composed not of professionals in conference and in drawing well balanced and forward looking findings that would go a few steps beyond the last conference attended. Few had behind them long years of intensive group experience, but

they were the people who are actually doing the work in these countries and to whom must be entrusted the carrying out of the conclusions. So, if some of these groups were not able to produce great outstanding plans which would inspire the world at large, at least each member of the group went through an educational process of incomparable importance, and set down a program of advance which seems to be within the realm of realization, given the actual situation in which the rank and file of these young churches actually find themselves. The Havana Congress called for advance from the position at present occupied by the evangelical forces in Latin America and not from the standpoint of comparison of findings approved by gatherings like Copec and Jerusalem, where the most practiced picked leadership of the world was pointing the road for a new generation.

The process of debate as worked out by President Camargo and the Business Committee of the Congress was in some ways new. When one of the thirteen permanent commissions was to report to the plenary session, all of the members were asked to sit on the platform. This at once impressed the audience with the importance of the questions and gave the Committee a chance to hurriedly confer when asked to accept any change in the report. The chairman and one other member were permitted to present the viewpoint of the Commission. When the report was read those who wished to speak either for or against any section of the report must register their names with the secretary. Only three on either side of the question were allowed to speak. Then the debate was closed unless a motion was carried to prolong the same. Questions could be

asked by the audience and the commission was allowed to call on experts present to elucidate any difficult point.

When a delegate rose to speak, in the beginning of debates it was very annoying for the president to insist on his answering categorically, "Do you want to ask a question?" "Do you want to speak in favor of the resolution?" "Do you want to speak against it?" The poor delegate who wanted to say just a few words for the good of the order sometimes would change his mind, since he was not willing to declare himself either for or against. All debate was limited to three minutes for each participant, and when the orators did not listen to the bell, it rang insistently until they sat down.

Evangelical churches of these areas are young and in some ways are likely to have an inferiority complex. They, like most young organizations, feel their way, are conservative, and many of them continue the same theology which was taught to them by early missionaries. These churches were founded by the representatives of denominations from the United States. Denominational consciousness was purposely taught. The idea of coöperation only began to develop following the Congress on Christian Work at Panama in 1916. Coöperation has since that time been fostered by the Mission Boards. The question then was: What would be the attitude of the churches themselves when they came together? It may be stated that the Congress seemed to accept coöperation as the norm of their work. There was some suspicion of course, as to whether coöperation might take away the liberties of church organization, but whenever these questions arose, Latin

representatives of union institutions were ready to explain how coöperation really helped to conserve all that was best in the various groups.

The twenty-two delegates from Porto Rico were the best example of the significance of coöperation. They sat solidly together, moved as a unit, even in such small matters as filling the entire space allotted to them in the auditorium, and were always ready to concede prominence of position to others.

For years the Evangelical Union of Porto Rico has had an annual gathering where all the representatives lived together on the same ground and talked over common problems. Their union theological school, with an average of some forty students coming from various countries, their union paper, which has the largest circulation of any publication on the island, their common understanding concerning the distribution of territorial responsibilities, the unity in action relating to moral and social questions, all of these have combined to give them a feeling of solidarity and strength, particularly noticeable day by day as the Congress advanced.

Mexico also showed that her forces were accustomed to working together, since they have had an annual convention of Christian workers since 1898 and an organized committee on coöperation since 1919, with a union theological seminary and a union press and a common understanding concerning territory.

The break in the ranks of the Mexican Evangelicals, since two or three of the denominations were not in the united movement, appeared several times in the Congress and every effort was made to have the absent

bodies feel the solicitation of the Congress on their behalf.

The hosts of the Congress, the Cuban Delegation, which gave such magnificent demonstrations of hospitality, nevertheless showed at times the difficulty of maintaining a united front, because they have not had the training which would have come from an interdenominational organization functioning in the island.

The evangelical churches in the Central American countries, in Venezuela and Colombia, are either too weak and too widely scattered, or too conservative or too taken up with their own work, to have developed any organized coöperation. At Havana then they functioned not as groups but as individuals.

One of the outstanding results of the Congress was the decision to organize a federation of Evangelical Churches of Latin America including Spain and Portugal also. This will of course be a slow development. The first thing to be done as the Cuban delegates recommend and the federation very clearly saw, is the organization in each one of the countries where there is not now existing a national coöperative movement. These national movements can then be federated in an international way.

A significant debate took place when the Commission on Nationalism and Self-Support proposed a resolution stating that there were sufficient churches within its area for the development of the spirit of independence and self-support, and it was unnecessary that other organizations be developed. While the proposal was somewhat ambiguous, the committee declared, when challenged, that it did not mean to disapprove any union

movements. But the Congress showed itself very clearly unwilling to take any action whatever that might seem to be the stamp of approval on permanent denominationalism. Delegates had very clearly in mind the recently developed union movement in Santo Domingo which had four representatives at the Congress who kept before the gathering the remarkable development in that country where no denomination has been transplanted, the organization being known as the Evangelical Church.

One of the most surprising things in the Congress was the attitude of the delegates towards the Roman Catholic Church. In the Panama Congress in 1916 most all the debates centered around the question of attitude toward the predominant church in Latin America. At Havana, however, the delegates seemed to be pre-occupied with the development of their own organization and the attitude the churches should assume toward the pressing moral and spiritual life of the world. When one of the delegates spoke of what he considered a strong movement on the part of the papacy combined with certain European and Latin American movements to stop the development of Protestantism in Latin America, he was immediately followed by another delegate who challenged the idea and pointed out the way that the Roman Catholic Church had been losing its influence in Mexico. The debate soon passed into another realm.

A few years ago leaders of this young church getting together would have become greatly excited at the mention of such a question, but they are evidently now realizing that they must have a positive message; they

must give their time to the development of their own organization and must face the complicated social order with its materialism dominating all Latin American life.

Dr. Mendoza, of Mexico, on the day that the press announced an agreement on the religious question between the Mexican Government and the Church, made the following statement:

"As a minister of the Evangelical Church I am glad that the religious conflict in my country seems to be coming to a close. It is not right," said this distinguished Protestant clergyman, "that the Catholics of my country should be without their religious services." Referring to the attitude of the Evangelical Congress, he said, "We have not come to attack Catholicism; we have come to attack social, spiritual and moral problems. Our attitude is not one of combat but of co-operation."

The social note was not a dominant one in the regular discussions of commissions, though it was often struck and applauded in public gatherings. Prof. Erasmo Braga, of Brazil, declared in a sermon before the Congress on the first Sunday morning:

"Isolation is impossible among nations today. Even in the realm of economics coöperation is essential. No nation is sufficient unto itself. Tariff regulations made in Washington have their effect, not only in Havana but also in Manila and every other capital of the world. Because of this men are coming more and more to understand that the only solution of economic problems lies in interchange and coöperation of all the economic forces of the world. Take, for instance, the case of England, where labor is abundant and efficient, but there are neither raw materials nor markets. Only the

genuine Christian principle of coöperation can solve the world's problems of tariffs, protectionism, unemployment, high cost of living, organized labor, and the rest.

"In the realm of international relations the doctrine is likewise sound. The destiny of any one nation reacts upon the destiny of all the rest. In 1914 the death of a certain Austrian nobleman in the Balkans brought with it the greatest armed conflict that the ages have ever seen. As modern civilization develops isolation becomes more and more impossible—industry and commerce, science and research, radio and air communication, are factors that make coöperation a practical necessity."

Rev. J. Gonzales Molina, pastor from Granada, Spain, who has done considerable work among the labor unions of his country, declared:

"Day by day it becomes increasingly more difficult to make plain the erroneous position in which the universal Church has placed itself through the ages with respect to the great problem of working people. The church has failed to face resolutely the greatest of the social problems—that of bringing home to the people the real truth of the redeeming Christ and putting into the worker's heart the kind of noble and generous emotions that will enable him to fight his battles with the arm of righteousness rather than with that might which makes right.

"Think of the conquests which the workers' organizations have made without the support of the church—indeed, sometimes in the face of actual opposition by the church: the eight-hour day, collective bargaining, workers' councils, the minimum wage—in a word, all the Christian social legislation which the church has failed to support with the enthusiasm and virility ex-

emplified by the carpenter of Nazareth—himself a worker.

"Our position is difficult, the path is thorny, but society is hoping that Christianity will make the right decision. The church is not only spiritual and divine; the church is also preëminently human, for Christ founded it for men, and men's problems are the church's problems."

The North American delegation found itself in an embarrassing position because of the high feeling in Cuba at the time of the Congress because of the proposed raising of the sugar tariff, which Cubans regard as a most unfriendly act. When it was found that the matter, being one involving only two countries, could not be brought before the whole Congress, the Cuban delegation presented the matter to the delegation from the United States, the latter making an earnest petition to the Federal Council of Churches to take appropriate action. This communication referred to "the important historical and economic relationships between Cuba and the United States and the spirit of mutual friendship which has characterized these relations, and recalled the resolution adopted by the Conference on the Church and Peace, held under the auspices of the Federal Council of Churches in America in March 1929, which stated that the Christian people of the United States were not in favor of tariff legislation which would prejudice good-will between our country and other nations."

It would be a mistake, however, to emphasize too largely the interest the evangelical leaders take in social problems compared with the churches of Great Britain and the United States and certain other coun-

tries. The evangelical representatives at Havana did not undertake to deal with questions concerning labor and capital, the elimination of war, the struggle between imperialism and nationalism, the moral implications of immigration and race prejudice.

In the Commission on Industrial and Rural Relations there was considerable difficulty experienced in getting a resolution adopted approving the Paris Peace Pact and the Pan American Treaties on Arbitration and Conciliation. Opposition was largely because few had ever heard of any of these things and had never had their attention called to the relationship between such matters and the life of the church. The fact that the Congress did finally adopt such resolutions and also others, emphasizing the socialization of the schools, the eight-hour day and other such advances means that there is no particular prejudice against these questions, but that the majority of the delegates were only beginning to think over such matters.

Those who were expecting a great emphasis on nationalism must have been agreeably or disagreeably disappointed. There was plenty of room for a sharp division between the North American Board secretaries and the Latin American pastors, as there was also between Porto Rican satisfaction with their American citizenship and the Mexican suspicions of the United States. In preliminary gatherings and in the first two or three days of the Congress such divisions came near to disagreeable expression, but, as the meeting moved on, the delegates more and more were melted into a whole, although their resolutions had to be treated in such a way as to apply to the different situations in

countries like Mexico with its sharp division between the church and state and in Cuba where these questions are not important.

In most of the countries where evangelical work is strong, as in Mexico, Porto Rico and Cuba, the nationals are already guiding their denominational and interdenominational programs. Only one of the large denominations in Cuba retained missionaries in prominent evangelistic positions. The same can be said of Porto Rico, where nationals are rapidly assuming leadership.

The debate concerning the kind of missionaries that should come to Latin America, showed how very much in earnest the nationals are in their feeling that missionaries for Latin America should be thoroughly prepared for the work needing to be done in these countries. The feeling is that foreigners working in these countries should have a thorough course in the history, literature and language of Latin America and should be ready to identify themselves thoroughly with the people among whom they propose to work. There was a remarkable absence of criticism of the present missionary force and many strong statements as to the great debt owed to the missionaries and the boards; yet the matter was very clearly and positively put that the Latin American church could not think of receiving any foreign workers who were not most thoroughly prepared for Latin America herself and who were not entirely ready to enter completely into the life of Latin America.

The Porto Rican delegation occupied a middle of the road position between the Latin and North American representatives. Dr. Juan B. Huyke, the distin-

guished Commissioner of Education for Porto Rico, declared:

"The preaching of the Gospel in our churches in Spanish-speaking America insures the calm enjoyment of liberty, for the spiritual freedom which it offers is a real liberation, a thousand times superior to the liberties men can offer in their imperfect systems.

"Those of us who have the Christian faith in our hearts constitute an element that respects law, that is tolerant and disciplined, that practices true liberty, a desirable element that utilizes the methods of discussion and of research rather than the illegal methods of force. America, all America, freed by the Gospel, what a beautiful prospect for a world so greatly in need of peace and harmony!

"This Congress reflects the progress of the Christian church in America. I do not know what has been the story in other countries, but in mine the movement is the work of the past three decades. The North American missions came with their message of spiritual progress. They founded churches. These have gone on increasing little by little, in many places acquiring a strong position. Before the coming of the Evangelicals Porto Rico was indifferent in religious matters. It is not so now. Now it is a religious country, heterogeneously religious, of course. The church's influence was evident in the adoption of prohibition by popular vote.

"If we were asked to tell briefly what the evangelical movement has meant in our country in the thirteen years since the Panama Congress we should have to recognize that in this period Protestantism has made many gains. It has labored in many fields, it has built new houses of worship, it has spread religious activity to the remotest sections of the island, it has raised up schools and hospitals. The churches formerly supported by northern missions are beginning to furnish their own support. But the most important change is

in the character of the country. We have now a people conscious of its duty and its responsibilities, more desirous of rendering service, firmer in its faith, simpler in its modes of living. In particular, the magazine *Puerto Rico Evangélico*, organ of the united churches, has contributed to this end.

"In our small country a magnificent experiment in brotherhood is going on. Porto Rico is a laboratory where the two great races of America have met. The experiment has now lasted thirty years. The argument of incompatibility which we have heard from the lips of students of the question has been wiped out. The reality is very clear. We rejoice in it. In the free atmosphere which has been created in our country men have become convinced of the possibility of living in harmony even though their origins may have been different. Through the years we have found that we could maintain our racial characteristics, at the same time contributing what we could of our own personality to human development and progress. We are brothers, sincere brothers, of the men of the South, and we are also loyal brothers of the men of the North who have honored us by granting us their citizenship. We are in a position to put before the world the thought of the brotherhood that is possible on earth even among men of different origins."

A Cuban delegate practiced frankness by admitting that he had before the Congress much suspicion of the Committee on Coöperation in Latin America, believing that it was a great foreign corporation organized to put over on Latin America an imported Christianity, considerably mixed with American economic preponderance. He confessed that after watching the Congress closely and listening to the delegates who had been closely related to the committee, his mind was entirely changed and that he now proposed to lend every

help to the proposed Federation of Churches in Cuba and its close relationship to the Committee on Coöperation.

A minister of the Philippine church, temporarily working with the Episcopal Church of Cuba, told of the suspicions he had had of the Congress previous to his attendance. He could not see that any good came from such gatherings, since there was usually a lot of talk, all forgotten following the meeting. However, this Congress had changed the whole current of his intellectual and spiritual life and he felt sure that it must be the same with many other delegates who had never before experienced such a frank discussion of the pressing problems both within and without the church.

A Mexican delegate, Sr. Perez, pointed out the great difference between Mexico and Cuba because of the tremendous fanaticism existing in his country. He told the story of one town when the priest demanded that every couple in the village be remarried, with the accustomed fee, naturally, because they had attended the services of an itinerant Protestant preacher. "Hispanic America," he continued, "wants to know Christ, and there was never such a great opportunity as at present to give a simple message concerning the meek and lowly Nazarene. In a number of student conferences held in Guadalajara the young men attending the university cheered to the echo each mention of the name of Christ. The delegates from this Congress at Havana go home to a new atmosphere charged with opportunities because of the large place given by the press of all Latin America to the Congress and a new understanding by the public that Christ is the solution not only of personal problems but national and international questions."

## CHAPTER II

### ATMOSPHERE

"I am jealous of your Congress," said the Minister of Foreign Affairs, Dr. Francisco Maria Fernandez, to the author. "I have been responsible for several international conferences in Havana recently and have had great difficulty in getting the smallest notice about them into our dailies. But here you get the first page in our best morning and afternoon papers day after day." Dr. Fernandez was not the only Cuban to remark on the very large space given to the Congress by the press. The correspondents of both the United and Associated Press reported that the extensive despatches sent to Mexico, Central and South America were being widely used and that they had never seen their subscribers more interested in an international conference. This publicity aided greatly in all of the local arrangements for the Congress.

The Havana gathering is undoubtedly the first Evangelical Congress to receive such wide public recognition. The President of the Republic, the Governor of Matanzas and the Mayor of Havana were among the officials who publicly referred to the good work of the gathering. The National Tourist Commission of Cuba, a semi-official institution, which receives half of the three dollar tax charged all foreigners entering Cuba, contributed one thousand dollars to the budget of the Congress.

Entering the lobby of the Plaza Hotel, situated on the great square in the center of the city, any day of

the week before the Congress opened, one immediately became immersed in the atmosphere of international fellowship and business-like committeedom, which could not help but impress all who moved through this center of life. Through the kindness of the manager the central lobby was decorated with flags of welcome in the center of which hung a large poster, painted by one of the employees of the hotel, saying, "Welcome to the Hispanic American Evangelical Congress." Around these words were painted the flags of the nations represented in the Congress. The Plaza was indeed an interesting place during the days immediately previous to the opening day at Candler College. Delegates were brought from ships, trains and airplane landings to the hotel for registration. Newspaper reporters, friends of arriving delegates, and various commissions of the Congress were present to greet new arrivals or to carry forward the ever-increasing magnitude of work preparatory to the opening day. A large number of printed and mimeographed reports and preliminary papers discussing the themes to be faced by the Congress were spread out on tables in the lobby and the whole hotel seemed to take upon itself the atmosphere of a conference hall. A guest was overheard to inquire as to what the literature on the table was; the clerk diplomatically replied that it referred to the Evangelical Congress, and if the guest was not interested in that particular subject there was no obligation to take any of the pamphlets. Even the employees of the hotel took on the spirit of the occasion. Many of these were colored, some coming from the English islands, one at least a member of a prominent Haitian family. But almost all were exceedingly interested in

the religious side of the meetings and attended regularly the evening public gatherings.

"Transportation is civilization," especially when it is used by agencies like the Evangelical Congress to bring together the Christian leaders of these countries for constructive work. The improvement of intercommunications between the Latin American countries was strategically capitalized by the Havana Congress to serve the interest of the Kingdom and to inaugurate a new era of understanding and advance.

In the old days, if one wished to visit the capitals of the West Indies from the United States, the least expensive way both in time and money was to go from New York to Havana, then return to New York and take another steamer to Port au Prince, returning again to New York for another steamer to Santo Domingo City, returning from there to New York for another steamer to San Juan. The delegates sent from the Panama Congress in 1916 to hold regional conferences in Havana and San Juan all returned to New York from Havana in order to go to San Juan. What a remarkable difference in these days with the establishment of the new line of airplanes. Now one leaves Miami at eight o'clock, lands in Havana for lunch, then takes off for Santiago, landing in time for dinner. Spending the night there he arrives in Port au Prince about ten o'clock in the morning, in Santo Domingo early in the afternoon, and in San Juan in time for dinner. The question naturally arises, with these ample improvements in transportation which the commercial world is using, whether or not the messenger

of the King will develop equally with modern methods for His business.

When before has a considerable minority of the delegates of a missionary gathering used the airplane as a means of transportation? The whole delegation from Santo Domingo found it actually cheaper, after the International Airways had made the delegates a special discount of twenty-five per cent, to go by air rather than paying extra hotel and steamship fares. The young and enthusiastic secretary of the Presbyterian Foreign Board, Rev. Reginald Wheeler, not only flew from Miami to Havana, but began on that trip the process of taking moving pictures of the Congress and concluded by "shooting" the delegates in various poses at Candler College. On Friday evening before Congress adjourned he showed these films to the delegates. (A full set of standard films of the Congress is being prepared by the Board of Missions of the Presbyterian Church and will be available at the office of that Board for those who wish to take Havana atmosphere to Chicago, Birmingham or Portland.)

And what a new world in the propagation of religion was revealed at Havana, when the International Telephone Company offered to broadcast the opening meeting of the Congress in the Martí Theatre, thus carrying into the inner walls of thousands of homes around in the various nations of the Caribbean a message that might, as it dissipated prejudices, at the same time stimulate faith and hope in the hearts of the large circle who have ceased to attend all classes of religious meetings!

Havana soon became aware of the wide international

character of the delegations and its citizens extended every courtesy on many occasions to the different delegates, receiving them in their homes, their clubs and their churches.

The pastor of the Union English-speaking church and others holding English services, opened their pulpits to the delegates from the United States, and many of the Spanish-speaking delegates from other countries were scattered through all the evangelical churches of Havana and near-by towns. Even the Chinese church was supplied, and its pastor joined in entertaining the delegates with the sights of the unusually large and flourishing Chinese quarter. The Presbyterian Hostel for university students, a new enterprise to provide a home for graduates of mission schools taking higher training, also opened its doors to several of the Congress delegates.

The city soon became acquainted with many of the delegates by means of interviews in the daily press and the always present work of the photographer. The Havana papers found Latin American leaders gathered at the Congress unusually interesting persons. Cuba, as all Latin America, is anxious about the solution of the Mexican religious question, and the Mexican delegates' analysis of the situation made real news. Dr. Vicente Mendoza, the Nestor of the Mexican delegation, was extensively quoted. The general impression of the Mexican leaders at the Congress was that President Gil found a way to "save the face" of the Catholic hierarchy without yielding a single point of the constitutional regulations against foreign priests, and the control of education by the church. Dr. Mendoza reported to the Congress on the progress of the Evan-

gelical Churches in Mexico. There are about a hundred thousand members of Evangelical Churches and a very considerable number of the teachers in the public schools are Evangelicals. Other speakers at the Congress indicated that many high in the government of Mexico plainly acknowledged their indebtedness to the evangelical movement.

Acquaintance with the North American delegation was furnished largely through speakers addressing churches, luncheon clubs and other organizations. The first Sunday morning, for example, many nations as well as denominations, were represented in the English-speaking services held at various points in Havana. Dr. James I. Vance, well-known pastor of the First Presbyterian Church of Nashville, Tenn., preached the sermon at the American Union Church. Dr. Edward D. Kohlstedt, of Philadelphia, Secretary of the Board of Home Missions of the Methodist Episcopal Church, gave a short message, and the benediction was pronounced by Dr. Geo. W. Hinman, of New York, Secretary of the American Missionary Association. Dr. Daniel J. Fleming, of Union Theological Seminary of New York City, preached at the Episcopal Cathedral, and Dr. John W. Shackford, of Nashville, Tenn., at the Methodist Episcopal Church. The Southern Baptists, while not participating in the Congress, loaned their large auditorium for one of the public meetings, addressed by Dr. W. Carson Ryan, of Swarthmore College, and others.

Several delegates who were guests at a Rotary Club luncheon enjoyed a most interesting informal debate, staged in view of the presence of the Minister of Agri-

culture. A lawyer member took the occasion to ask why the government could not arrange better transportation with neighboring countries. A client of his had been selling a new manufactured product to neighboring islands, but had been unable to fill orders because of poor transportation. A member of the department of state replied that he thought such matters ought not to be brought before the public implying criticism of the government in matters so complicated that a private citizen could hardly understand them. The speaker had been appointed to study this whole question and would need several months before he could render his report. The lawyer replied that this had been the practice of Cuba and her government for four hundred years, putting all practical matters into a theoretical department for study, while the rest of the world moved on. He wanted action! The applause which greeted this statement no doubt persuaded the statistician to speed up his processes. Another orator spoke on the value of corn as a food and ran the gauntlet between the most poetic oratory and the quoting of long statistical tables! One dares say that in no rotary club or literary academy in any part of the Anglo-Saxon world would be found either so much oratory on a practical subject or so many statistics in a literary rose garden!

In private conversation an idealist at this meeting was heard lecturing a sugar magnate: "When will we in Cuba begin to think of men as more important than sugar? I hope the United States will raise the sugar tariff ten times more than they propose, in order that we may get out of our minds the preponderance of sugar raised on great feudal estates where men, women

and children live as slaves underfed and lacking in all the blessings of the Christian civilization!"

The very first afternoon of the Congress was used to express in a dramatic way the spirit of Latin American fraternity felt by the delegates as they left Candler College in a flock of big busses decorated with flags and streamers to hold a service of tribute, in the rain, at the foot of the statue of José Martí, the Cuban patriot who gave his life in the final struggle for Cuban independence, in which also the United States lent such effective assistance in 1898. The Evangelical Congress placed a beautiful wreath of red and white flowers at the foot of the statue in the public square, in front of the magnificent, newly dedicated capitol building. The address was made by the eloquent Archilla Cabrera of Porto Rico, recently appointed superintendent of the Presbyterian work in that island. Dr. Archilla spoke of the interest with which the other Latin American countries had followed the long struggles for "Cuba Libre," and associated Washington and Lincoln with Cuban patriots like Martí, whose purity of character and sacrificial devotion were so beautifully indicated by the white and red roses at the foot of the statue. After the address, the delegates were shown many of the beautiful avenues, monuments and buildings of the city, including the Prado, the Malecon, a broad driveway along the ocean built by General Wood, the striking monument to those lost in the sinking of the "Maine," and many interesting relics of old Havana preserved in the midst of the modern city, and the fine villas of the new suburb of Marianao.

When a count was taken of the countries actually

represented in the Congress it was found that there were twenty-one from Porto Rico, five from Santo Domingo and thirty-two from Mexico; Central America, preferring to appear as one delegation before the Congress (significant as their hope for future unity), had six delegates, not including the three from Panama. The mother country of Spain sent two of her stalwart sons. The Spanish-speaking churches in the United States were represented by sixteen. Venezuela sent two, and Colombia six, which were in addition to the fraternal delegates who came from other South American countries, two from Brazil and one each from Argentina, Chile and Peru. The mission boards from the United States were represented by thirty of their leading secretaries and the Committee on Coöperation by ten specialists distinguished in various educational and social circles. Santo Domingo had five delegates; unfortunately, French-speaking Haiti and cultured little Costa Rica, were not able to accept the invitation for representation. There were 118 Latin Americans and 82 foreigners present.

As for denominations, the analysis shows the following results: Northern Baptists, 19; Congregationalists, 7; Disciples, 8; Episcopalians, 8; Friends, 3; United Brethren, 4; Lutherans, 1; Methodists, North, 28; Methodists, South, 24; Free Methodists, 2; Presbyterians in the U. S. A., 41; Presbyterians, U. S., 6; Cumberland Presbyterians, 1; Evangelical Synod of North America, 2; Seventh Day Adventists, 1.

There were also two representatives of the Y. W. C. A.; three from the Union English-speaking churches; four from the Evangelical churches of Santo Domingo; two from the Evangelical churches of Spain, and one

from the Evangelical Union of South America, a total of 169 delegates and 31 visitors, making a grand total of 200 in a Congress to which invitations had been rigidly restricted to 200.

Every conference has the particular charm of its physical surroundings,—Lake Mohonk, the Mount of Olives, the classic halls of Oxford, the spacious lobbies of the Hotel Pocitos beside the sea at Montevideo. At Havana it was Candler College and Buena Vista. Here the delegates found their homes for the ten days of the gathering, with the exception of the Cubans and a few others who were entertained in the homes of friends in Havana. One hundred men were entertained in Candler and thirty women across the street in Buena Vista. The fellowship developed in the halls, the dining room and the campus of these two institutions can never be forgotten. The registration of the delegates introduced them to this atmosphere. A beautiful classroom, turned into a sitting room, was provided at Buena Vista for headquarters of each one of the national delegations. Here these found a place for the numerous meetings necessary for the transaction of delegation business, a center to meet their friends, to rest and visit between sessions. In Candler the classrooms were assigned to the thirteen different commissions in which were placed, for the use of each group, reports of other conferences and various literature which might be helpful in the study of the allotted topics.

What meals! What solicitous attention! What anxiety to see that every delegate had every detail arranged for his comfort, was shown by the directors of these schools, Dr. Bardwell and Miss Clay! No won-

der there were so many "despedidas" and pretty little speeches to this charming host and hostess. Even a radio was presented through Dr. Bardwell to his students at Candler! And how the guests did cheer when the radio was unveiled to the complete surprise of the director and a concert especially prepared by the broadcasting company came over the wires, with greetings to the Evangelical Congress.

Much of the opening session of the Congress was taken in presenting greetings from various organizations and individuals. Scarcely would an international gathering of Anglo-Saxons be willing to take time to receive personal greetings from an individual who asks for the prayers of that gathering. That Latin Americans stop business to answer such a request emphasizes how ready they are to give attention to the individual. The natural answer of an Anglo-Saxon to such a suggestion might be: "But suppose we should receive such greetings from all individuals we would never get a chance to attend to any business." The Latin replies that as a matter of fact all individuals do not wish to send such greetings, and it is well to attend to any requests of one who believes enough in you and your goodness to make it.

Greetings were also received from the Presbyterian General Assembly of the United States, the Evangelical Churches of Peru, the Philippine Islands, and other parts of the world. The Philippine message was presented by Dr. James Rogers, speaking for a hundred thousand members of the Evangelical Church in those islands.

Unavoidably prevented from attending the Congress

as he had expected to do, Senator William E. Borah cabled a statement of his regrets and his very deep interest in the work of the Congress.

At the first plenary session of the Congress a group of forty delegates from North America, representing mission boards and educational and social institutions in the United States, were formally presented to the assembly. The North American delegation insisted upon remaining in the background, leaving the honors and the responsibilities to the Latin Americans. Great applause greeted the announcement that these distinguished workers in their special fields had come to be at the service of the nations represented in the Congress. It was stated by those in charge of the sessions that the nearly forty representatives from North America included some of the best known specialists in the fields of education, social service, relations between capital and labor, research in social and community life, rural and agricultural development, and church leadership. Among them were: Professor W. Carson Ryan, Jr., educational specialist, member of commissions surveying educational work in Santo Domingo, Porto Rico, and the Virgin Islands, professor of education at Swarthmore College; Dr. Daniel J. Fleming, author and specialist and professor of missions at Union Theological Seminary in New York City; Dr. E. Raymond Hildreth, specialist in public health and former director of the Presbyterian Hospital at San Juan, Porto Rico, now residing in New York; Miss Florence Smith, director of a hostel for university women at Santiago, Chile; Miss Anna M. Scott, of the Division of Schools and Hospitals of the Presby-

terian Board of National Missions, New York City; Mr. Fennell P. Turner, specialist in conferences and secretary of the Sunday School Board of the Methodist Church, South, of Nashville, and various others. The North American delegates were presented to the assembly by the Secretary of the Committee on Coöperation in Latin America.

Following the presentation of the North American delegates, the following members of this group were added to the Executive Committee of the Congress: Rev. E. A. Odell, of New York City, formerly pastor of the Union Church in Havana, now superintendent of West Indian Presbyterian work; Rev. C. S. Detweiler, Chairman of the West Indies Section of the Committee on Coöperation and Secretary of the Baptist work in the Caribbean; Rev. Geo. W. Hinman, of New York City, Chairman of the New York Committee on Arrangements for the Havana Conference; Philo W. Drury, Secretary of the Evangelical Union of Porto Rico; and Samuel G. Inman, Secretary of the Committee on Coöperation in Latin America.

The North American delegation met almost daily to consider ways in which its members might best serve their constituencies in the United States and how they might serve the Congress itself. Under the presidency of Dr. Chas. S. Detweiler, with Dr. Geo. W. Brown of the American Bible Society as secretary, the group assumed its own responsibilities for securing individual interpretation from Spanish, where necessary, in order to eliminate tiresome public "interrupting." A special committee consisting of Messrs. Detweiler, Chappel, and E. A. Odell was appointed to assist the delegation in making contacts with the American colony in Havana.

The three honorary presidents of the Congress represented three distinguished personalities in the Hispanic world as well as three important elements which are contributing to the development of the Christian Church.

The first of these was Prof. Juan B. Huyke, Commissioner of Education in Porto Rico, invited as a special guest of honor. He is a voluminous writer, in English and Spanish, contributing frequently to *Puerto Rico Evangélico*, as well as to other Christian papers. Dr. Huyke saw Roosevelt as a boy, visited the battlefield at San Juan Hill soon after the famous charge of the Rough Riders, and has recently contributed to the *National Magazine* a notable story of Roosevelt's visit to Porto Rico, with his characterization of the island as "the Switzerland of America." Dr. Huyke is doing his share to meet the economic problems of Porto Rico by running a dairy and a small farm. His working hours begin at five o'clock in the morning, helping to demonstrate that a warm climate does not necessarily produce lassitude and inefficiency.

Dr. Huyke differs with some of his fellow countrymen in that he is an ardent supporter of the policy of the United States in Porto Rico. He made an important address on this subject at the Congress and worked hard in the group section studying the problems of the Evangelical School, in which he is a firm believer.

Prof. Erasmo Braga, another honorary president, represented both the South American Evangelicals and world Christianity. He was president of the Congress on Christian Work at Montevideo and is chairman of the South American Committees on Religious Education and Evangelism, as well as being secretary of the

Committee on Coöperation and Chancellor of the Federation of Evangelical Schools in Brazil. He is a member of the International Missionary Council, and during the last few years has taken part in such important Christian conferences as that at Jerusalem. He radiates humor as well as contributing wise advice on method and inspiring message concerning international and interdenominational coöperation. Professor Braga uses English, Spanish and Portuguese with equal freedom, and speaks out of a large experience of practical achievement in his country of Brazil and in other great Christian assemblies.

The third of the distinguished delegates honored by the Congress was Dr. José Marcial-Dorado, president of the Organizing Committee of the Congress and agent of the American Bible Society in the West Indies. Dr. Dorado's driving energy was one of the strong forces at work in the conference, the results of which were very evident. Dr. Dorado during the busy months of preparation for the Congress has also acted as editor of the *Heraldo Cristiano*, the union paper of Cuba, and has increased by more than a thousand the number of subscribers to this periodical during the last four months. Dr. Dorado is an able writer, as well as a good business man and is doing with great success an extremely difficult task in directing the business of the press, the publication of the union paper, and carrying the responsibilities as agent of the Bible Society. And despite the extra burden of all the pre-Congress work and presiding over the Section on Ministerial Culture during the Congress, he was able to organize his staff in such a way that all the extra printing of

the Congress Bulletin and other details were handled without delay on the presses of his plant.

The Nominating Committee of the Evangelical Congress made a significant decision when they decided to entrust the direction of the sessions to young men. The president, Prof. Baez Camargo, won high praise from the delegates for his skillful handling of complicated and difficult situations, for his careful attention to the detail of preparation for effective working of the Congress, and for his courteous but business like handling of the sometimes excited and prolonged discussions of minor matters. One will seldom find in any gathering an abler presiding officer than this young Mexican, under thirty years of age, who stood every test, physical, mental and spiritual through the ten long hot days of June in the midst of all kind of cross currents, political and ecclesiastical.

Mexico was very much to the front in the Congress, especially because of her recent revolution involving the religious and social questions which the Congress was to face. She had, naturally, the largest delegation from outside Cuba. Dr. Luis Alonso, one of the strongest men in the Cuban delegation, spoke of Mexico as "the watchman of the Latin American world," guarding the liberties of all these countries. One of the secretaries of the Congress was Rev. Trinidad Ramirez, a Mexican, author of a remarkably able report on "The Attitude of the Church Toward the Community."

Sr. Herminio Rodriguez, chosen to make the "key-note" speech in the opening session, represented within his own experience much of the struggle of young Mexico. This young man was a member of the State

Legislature of Tamaulipas when President Portes Gil was its Governor. He afterward went to Mexico City to represent his state in the National Congress. He became disillusioned as to politics, however, and decided to go into Christian work. The Young Men's Christian Association sent him to Montevideo for special work in their leadership training school. He exerted a profound spiritual influence in that school and argued for the stressing of the spiritual program of the Association at all times. He returned to Mexico City and is now a strong influence among the university students and other young men who are turning to a new appreciation of spiritual affairs. When a Cuban delegate remarked that his country had no ethnic problems Sr. Rodriguez turned sharply to him and asked for explanations. Many times when other delegates showed their unawareness of social and moral implications in public matters, some member of the Mexican delegation would rather impatiently call them to task.

One of the most picturesque figures at the Evangelical Congress was Kenneth W. Grubb, a cousin of Grenfell, the pioneer missionary among the Indians of the Upper Amazon. He was chairman of the Commission on the Indigenous Races. He flew recently by airplane in thirteen hours across the Andes from the Pacific to the plains of the Amazon, and has tramped it in six weeks, which is another story. He has written the grammars for twenty-three Indian dialects and speaks them all. He stopped a deliberate butchery of fifty Indians by a frontier settler after seventeen had been shot.

Mr. Grubb tells of teaching one tribe the beginnings of literacy by writing the word "axe" on a piece of birch bark and sending it to his companion at their

camp. The Indians were greatly excited when they were given the axe, shouting to each other, "We have lived in this forest five hundred years but never before has anyone been able to make the trees talk." After one tribe had killed a number of settlers Mr. Grubb and a German scientist undertook the task of pacifying these Indians. They went to the region with a large canoe, loaded with sheet iron and their ordinary camp supplies. With the aid of their canoe men, they built a double walled sheet iron house, moved in their supplies and sent away their helpers to safety. Soon the Indians arrived and attacked the house with a shower of arrows. They were too superstitious about this mysterious new thing to rush the building, and their weapons made no impression on the double iron walls. Finally they brought wood in large quantities to burn the building and the two inside had a pretty severe test of endurance. But when the Indians saw that the building would not burn they finally communicated with Mr. Grubb and his friend, clapping their hands to indicate that they carried no weapons, begging to be shown that peculiar kind of bark which could not be made to burn. After considerable parleying they agreed to make peace, if they were shown where to find this new incombustible bark. Mr. Grubb had a big reserve of corrugated iron sheets, and he gave one to each of the men and fish hooks, which they had never seen before, to the women. The next day the women were wearing the fish hooks as earrings and the men were wearing the corrugated iron sheets as garments and head-dress.

Mr. Grubb has just been presented with his doctorate from the Sorbonne in recognition of his remarkable study of the Indians of the Amazon Valley recently

made under the patronage of the "World Dominion Press" of London.

The William Jennings Bryan of the Congress was Rev. Angel Archilla Cabrera. One of the American delegates who understood no Spanish said that just to watch Mr. Cabrera's big smile was enough to keep him interested. Sr. Cabrera is the recently appointed superintendent of all the Presbyterian work in Porto Rico. He is the author of a book of poems and one of the most noted orators of his country. He made a number of addresses at the Congress and guided with his good humor the spirit of equity in the debate of the Commission on Nationalism and Self-support. Unlike most orators, he has a great sense of logic: "Let us see now what position we shall give the missionary. It must be one of three. Is it one of superiority, of equality, or of inferiority, and if so, why?" Thus he drove the clouds of obscurity out of the minds of many and clarified the whole subject. With the clear position that the foreign missionary would not be accepted as a superior, it would be unfair to make him inferior just as the national would consider it unfair for the foreigner to insinuate his superiority.

The delegation from the Spanish-speaking churches in the United States included the editor of *La Nueva Democracia*, two of the board of editors of *Nueva Senda*, one of them the Executive Secretary of the Interdenominational Council, Rev. E. T. Cornelius, and the veteran missionary, Dr. John Howland, long president of the Union Seminary in Mexico City, whose presence in the Congress was a continual benediction. Dr. Howland was claimed by the Mexicans as much as by the United States delegation, though he has now

retired from the work. Mrs. Howland and Mrs. Cornelius were also members of the delegation. The Spanish-speaking churches in New York City, where there are a hundred thousand Porto Ricans, and in Chicago and Denver, where there are tens of thousands of Mexicans, were represented in the Congress, as well as the work in Southern California and Texas. Los Angeles is said to have a Mexican population sufficient to make it the third largest Mexican city in the world, and the total of Spanish-speaking people in the United States is not less than two million.

Rev. E. T. Cornelius gave valuable service in the Congress as chairman of the Supervisory Commission on Commissions, which helped to direct and make more efficient the work of each separate commission. Rev. F. S. Onderdonk, fifteen years superintendent of Southern Methodist work in Texas, and seventeen years before that in Mexico, led a very impressive devotional service before the Congress. He related that when he met President Porfirio Diaz, who seemed to be more impressed by the missionary's size than by his work on behalf of the Mexican people, calling him "big boy," President Diaz said what a fine soldier he would make! Mr. Onderdonk's splendid spiritual influence in the Congress has demonstrated that bigness of heart means more than bigness of body.

The Spanish-speaking churches of the United States have demonstrated their solidarity with the Latin American churches of Mexico and the Caribbean area and developed an acquaintance with the leaders of the churches in the other areas which will prove a great inspiration and stimulus in meeting the problem of evan-

gelizeing Mexican and Porto Rican immigrants in the United States.

Dr. Alberto Rembaño, editor of *Nueva Senda*, organ of the Spanish-speaking churches in the United States, and director of the Spanish Department of the Foreign Language Information Bureau in New York City, had just completed his Ph.D. thesis at Yale before coming to Havana. He wrote one of the most important commission reports for the Congress on "Rural and Social Problems," and has within a few months built up his department for distributing information to Spanish language newspapers in the United States to the point where it is one of the most influential agencies of the service. Dr. Rembaño is a strong and often severe critic of present economic and international conditions, with an intense and passionate sympathy for the poor and oppressed growing out of his own hard personal experience. But he is constructive and spiritual underneath a certain fierceness of prophetic denunciation of wrong. He was a vice-president of the Congress and made an address at the Episcopal Cathedral one evening on "The Church Facing Social Problems."

The necessity of coöperation in our Christian work was often stressed by that intensely practical, but deeply consecrated mystic and scholar, Dr. Juan Orts Gonzales. He is the editor of *La Nueva Democracia*, one of the greatest Christian agencies to reach the intellectuals of Latin America, a frequent preacher at the large Spanish Evangelical Church in New York City. Dr. Orts was brought up as a priest in Spain. He represents the results of the monastic discipline at its best, freed from bondage to the Roman hierarchy and the tradition of formalism. Dr. Orts was chairman

of the Commission on Evangelism which presented a number of recommendations concerning national inter-denominational campaigns of evangelism, the appointment of a permanent committee on evangelism by this Congress, and special educational evangelism for young people with more use of devotional literature.

One can begin to understand the Conquistadores and their amazing conquest of the Western Continent in a few decades if he observed the restless energy of Rev. J. Gonzalez Molina, one of the delegates from Spain. Evidently the Spanish people have not lost their virility, and under proper leadership and more liberal educational and religious policies may yet recover their great place among the nations of Europe. Mr. Gonzales was active in carrying through the heavy work of issuing the very valuable four page daily bulletin of the Congress, besides being a member of the Executive Committee and giving one of the strong addresses describing some of the progressive social legislation recently enacted in Spain. His colleague, Rev. Isaac Vega Naon, was also a most valuable member of the Congress, and held a service in their own tongue for a group of Germans in Havana.

Nearly forty of the delegates to the Evangelical Congress were women and were entertained at the beautiful Buena Vista College for Women, across the street from Candler College, where the bulk of the men were lodged. In spite of the enforced segregation of the sexes there were a good many visits across the street and several very pleasant social gatherings were arranged. Besides little group dinners for members of the same denominations and group delegation meetings for pleasure as well as for business, the Board repre-

sentatives from the United States invited their fellow delegates from the Caribbean countries to a reception and refreshments on Thursday afternoon at Buena Vista College. Singing of national airs of Mexico and Cuba, the Star Spangled Banner, and a Chinese song by three ex-Chinese missionaries made a pleasant break in a rather strenuous program of deliberations.

Miss Florence E. Smith, director of the Presbyterian Hostel for University girls in Santiago, Chile, told the Congress about these girls who come from every part of that country, representing many nationalities, studying law, medicine, dentistry, architecture, pedagogy and languages. Miss Smith came to Havana directly from special studies she has been making in Spain and England concerning social problems.

Miss Mary Pearson represented a most interesting work in the Aztecas Church and Social Center in Mexico City. She has charge of a kindergarten, and is concentrating on health problems, giving one day a week to special lectures and exhibitions concerning the health of children.

Miss Winifred E. Hulbert, under direction of the Missionary Education Movement, is working on material for a book concerning child life in the West Indies. This material is to show twenty-four hours of the child's life representing customs, etc., and to show the influence of the Christian missions in these islands. Miss Hulbert has just finished a book, "Cease Firing and Other Stories," under direction of the Education Committee of the League of Nations Association, showing how the League has aided the condition of children all over the world.

Miss Margaret S. Vesey, representing the Foreign

Division of the Young Women's Christian Association, with Latin American interests, came to Havana to study the possibility and advisability of opening a Y. W. C. A. in Cuba. Miss Vesey conferred with leaders in welfare work in the city and found a great amount of interest in the possibility of establishing a branch in Havana. Many believe that an immense amount of good could be accomplished by such an association, since there are practically no facilities of any similar nature available to the young women of that great city.

Mrs. E. I. Rivera is world organizer of the Women's Christian Temperance Union in Latin American countries. She is also Insular President of the W. C. T. U. work in Porto Rico. Mrs. Rivera has recently made a survey of the Virgin Islands and Santo Domingo with the result of forming several unions. In one city there was present a group of young men who came for the purpose of stoning the building, but because of Mrs. Rivera's tactful handling of the case, nothing serious happened and five unions were formed in Santo Domingo. Mrs. Rivera is planning before her return to organize local unions over Cuba, coöperating with the National President of W. C. T. U., Miss Hortensia Lamar. Mrs. Rivera is doing much to perfect the unions already organized and to systematize the work. Their aim this year in Porto Rico is to make the work self-supporting. When Mrs. Rivera became president there were four unions in Porto Rico. There are now twenty-eight.

Mrs. Elisa Strozzade de Pascoe is president of the Conference Society of Missions of the Southern Methodist Church in Mexico. She wrote the report on women's work for the Congress. She is president

of the new committee for Union Work Among Women recommended and approved by the Congress. Her aim is an international organization of women of all Latin American countries.

Miss Maclovia Rivera is working among the Tarahumara Indians in Chihuahua, Mexico. From this group of Indians a young boy has been entered in the Colegio Palmore and the union of all churches of Mexico is aiding in his support.

Miss Lola Rojas is a teacher in the Girls' Normal School of the Methodist Church at Puebla, Mexico. Miss Rojas has taken work in the Chicago Training School and is now studying German preparatory to a year in Munich, Germany, specializing in sociology.

And so one should like to go on introducing to the reader the rest of this charming and vivacious group of two hundred delegates, most of them young people. But we must hasten on to answer the question naturally arising as to what was the purpose of these people and how did it happen that they had gathered from so many nations at the city of Havana during these hot June days?

## CHAPTER III

### PREPARATION

"A religious gathering of much interest to be held in Havana, June 20-30, is the Hispanic American Congress of Evangelical Churches," declared the *New York Times*, in an editorial which described with such accuracy the ideas guiding the organization, that we are constrained to quote it here:

"A religious gathering of much interest is to be held in Havana from June 20th to June 30th. It is the Hispanic-American Congress of Evangelical Churches. In one important respect it is different from the Panama Congress of 1916 and the Montevideo Congress of 1925. The first was organized and conducted largely by representatives of churches in the United States; the second was managed in much the same fashion, but there was a larger participation by representatives of Latin American churches; the third is to be organized exclusively by Latin Americans, to be conducted by them with North Americans present simply as invited guests having no responsibility for direction or outcome of the deliberations.

"To make sure that the approach to every important problem should be from a Latin American point of view, the plans have been formulated by Latin Americans. All addresses will be made in Spanish; even the first prospectus intended for the information of readers in the United States was composed in Spanish and translated into English. The delegates will come from thirteen different countries."

With a penetration that certainly marks a new epoch

in the treatment of missionary questions by the daily press, *The Times* continued :

"Another significant fact about this convention is that those responsible for it have disregarded denominational lines. Representatives of twenty-one denominations and of five interdenominational societies helped shape the arrangements; it was agreed that delegates should be grouped by nations rather than by denominational classification. Evangelical solidarity rather than denominational advantage is to be sought. The first item on the agenda will be consideration of how participating churches can most effectively coöperate to carry out their work in Latin America.

"This is only an additional indication of the common experience of missionary boards that their missionaries in foreign lands find denominational isolation a handicap. Ancient theological disputes which have resulted in denominational cleavages have little interest for the convert who has neither historical nor theological background by which those disputes are explained. Where missionaries of many denominations are working in the same field they usually find coöperation profitable."

Going on to state the desire of the new churches in Latin America for more than self-expression the editor continues :

"Missionaries from the United States have sometimes found that this tendency has caused them embarrassment among their own supporters back home, where preservation of creedal and doctrinal distinction is often deemed necessary. Nevertheless, it is clear that as native churches grow in strength and self-confidence they are inclined to cut squarely across denominational lines which seem to hinder their growth. Indeed, there are students who believe that if union among Protestant

denominations is to be achieved the chief impetus will come from missionary churches.

"The Congress at Havana is not to be regarded as a movement for organic union. Its purpose is to take counsel in regard to the common problems of the evangelical bodies in their respective Latin American fields. But it at least does indicate a high degree of interdenominational coöperation in which the Latin churches are taking a vastly increased share of responsible leadership into their own hands."

Some twenty years ago the mission boards of the world met in conference at Edinburgh to adopt world plans and outline a program for international coöperation of the broadest, most harmonious and vital kind. For reasons which we shall not go into here, Hispanic peoples were excluded. This exclusion resulted in the formation of a small committee to study plans and adopt methods so that these people might in some way also enter a campaign for world coöperation. From this committee developed the Committee on Coöperation in Latin America working in Latin America. Little by little the majority of the mission boards joined. The Panama Congress on Christian Work in Latin America was celebrated in 1916 to unite both hemispheres, North and South. Though many of the speakers were from Hispanic America, and the president was Prof. Eduardo Monteverde of Uruguay, it must be confessed that in the matter of reports, direction, spirit, and language the Congress was predominantly Anglo-Saxon. Nevertheless, even there much consideration was given to the Hispanic American element. Later this committee prepared for another congress, held in

Montevideo in 1925. There Spanish was the official language and a more important part in the preparation of the reports and in the discussions and conclusions was taken by the Hispanic American element than by the Anglo-Saxons.

Following Panama the Committee on Coöperation's permanent headquarters were established in New York and it was decided that the conferences after Panama should be divided into two sections. The Congress at Montevideo, March 25-April 8, 1925, included the countries of South America only. The president of this conference was Prof. Erasmo Braga; the chairman of the Business Committee, Dr. Robert E. Speer; the executive secretary, Mr. Samuel G. Inman. Following Montevideo, as Panama also, regional conferences were held in the various cities of the area under consideration.

In 1928 the Christian forces of the world gathered at Jerusalem in the International Missionary Council. The same body which at Edinburgh had refused to include Hispanic America now not only invited Hispanic America to form part of the International Council of Missions but granted it three permanent seats on the executive board. What changes in less than twenty years!

The conference for the northern section of Latin America, planned for at Panama in 1916, is the one just held in Havana, June 20-30, 1929. It was planned to hold this conference at first in Mexico City. However, conditions there were not propitious for the holding of a religious gathering. The Cuban ministers, learning of this, on their own initiative, invited the Committee on Coöperation to join with them in calling a confer-

ence for the Caribbean Region. The Committee on Co-operation accepted this invitation with the understanding that the Cuban Committee, which should be enlarged by the addition of representatives from the churches of each of the other participating countries, should assume the responsibilities for organizing the conference. A committee of board representatives in New York was organized to help in any way which the Latin American committee should request, and its secretary, Mr. Inman, made several trips to Havana to consult with the organizing committee. The Havana Committee sent its president, Dr. José Marcial-Dorado, agent of the American Bible Society, and its secretary, Rev. Ricardo Barrios, pastor of the Episcopal Church in Havana, to visit the churches in Mexico and consult with them about the details of the organization.

Colombia and Venezuela, having requested a place in the Congress, considering that they were more closely united to the Caribbean area than to South America, were invited to form a part of the Congress, along with Mexico, Central America, Porto Rico, Santo Domingo and Haiti, Cuba and the Spanish-speaking churches of the United States and Spain.

The object of the conference as announced by the Cuban Organizing Committee was (1) to extend to those countries the love and peace of Christ, thus contributing to the moral progress of the people of America and to affirm their national life in liberty, justice and democracy; (2) to bring a perfect and cordial understanding between all the Evangelical Churches and all the educational, charitable and social institutions of an evangelical character, and to carry out general

plans of propaganda which will more rapidly reach the heart and the soul of these people; (3) to awaken a greater enthusiasm concerning the responsibility of the evangelical churches to develop with their own resources all the means by which the economic emancipation of these churches and institutions may be secured.

When the Committee on Coöperation received an invitation to coöperate with the Cuban leaders in the development of a conference for the Caribbean they saw immediately the opportunity to put into the hands of the nationals the responsibility for the holding of the conference so long planned. It was evident that the time had passed when foreigners should lead in the calling and direction of a conference to meet within the confines of Latin America. The Committee on Coöperation therefore immediately assumed a secondary place and continued this throughout the preparations and the actual holding of the Congress. It gave every possible help in the way of providing machinery which should contribute to real preparation for and real discussion at Havana. But the word went out and it was carefully guarded that "Latinity" should be the governing spirit of the Congress. Though at times it might mean some lack of efficiency, every effort was to be made to put the young churches themselves completely in a position of responsibility. The Committee on Coöperation took the following action:

"It was voted that this Committee understands that it is not to assume the initiative in the development of the Conference on Christian Work for the Caribbean Area for such initiative is left to the Organizing Committee in Cuba; that when the United States Commit-

tee has suggestions it will submit these to the Cuban Committee for action. The office of the Executive Secretary in New York will function for the Cuban Committee in office matters and carry out the wishes of that Committee in every way possible."

Each country participating was asked to constitute a Committee on Arrangements through which all the business of the Congress with the various Christian forces in that country should be transacted. The chairman of this national committee was recognized as a member of the general Committee on Arrangements, as was the secretary of the Committee on Coöperation in Latin America. This committee had one general meeting at Havana, April 5-10, 1929.

One of the key ideas throughout the preparation was the emphasis on the national coöperation groups. Each regional committee, or interdenominational group where no official interdenominational organization existed, was requested to designate the delegates from their own country using such methods as seemed best and keeping in mind that the proportion of delegates should be two nationals to one non-national.

The Organizing Committee in Cuba designated the number of delegates allowed to each country as follows: Cuba, 35; Mexico, 35; Porto Rico, 25; Dominican Republic, 5; Haiti, 3; Colombia, 6; Venezuela, 6; Panama, 3; Costa Rica, 3; Nicaragua, 3; Honduras, 2; Salvador, 3; Guatemala, 5; Spain, 5; Spanish-speaking churches in the United States, 25; inviting the Committee on Coöperation in Latin America to send 40 "unofficial observers," 30 of whom should be representatives of boards doing work in these countries, and 10 specialists in social service, education, re-

ligious education, women's work, medical missionary work, etc.

The pre-conference study was divided into three parts. Along with the letter of invitation to each national group to participate, went a suggested questionnaire with the request for comments and additions from the standpoint of that particular field. Second, preliminary papers were prepared by outstanding workers in the various countries, which papers were written and circulated in Spanish. (English abstracts were made by the Committee on Coöperation for board representatives in the United States.) The third process followed the organization of the national groups when these, both before starting to Havana and on the trip itself, discussed the attitudes each delegation would take and proposals they would make concerning each of the thirteen topics of the Congress discussions.

The office of the Committee on Coöperation undertook the task of furnishing documents, including the reports of other missionary gatherings like the Jerusalem Conference, to the authors of preliminary papers and to the various members of the national coöperation groups. It also acted as a liaison between the mission boards and the national workers in arranging for the traveling expenses of the delegates.

The financing of the Congress was accomplished as follows: The local committee in Havana and the Committee on Coöperation in Latin America agreed as to the financial part that each one should accept in the expenses for the preparation and holding of the conference. The first was to raise some \$3,500 and the latter about \$7,500. Since it was unreasonable to expect these young churches to bear all the financial ex-

pense of entering into an international gathering, it was understood that the expenses of the delegates from the various countries should be covered as far as possible by them, but it was necessary for boards and individuals to help national delegates in a majority of cases. The local committee in Havana announced, for the encouragement of national churches, that it would entertain gratis every delegate sent at the expense of the national churches.

Thirteen people were requested to prepare preliminary papers, which should stimulate thought and discussion, on the following subjects under four major groupings. In most cases the authors of these papers were chosen to lead the discussions at the Congress itself.

I. *Evangelical Solidarity*: (1) Message and Method, Dr. Luis Alonso of Cuba; (2) Nationalism and Self-support, Rev. Angel Archilla C. of Porto Rico; (3) Evangelization, Dr. Juan Orts Gonzales of New York; (4) Work Among Indigenous Races, Rev. Gonzalo Baez Camargo of Mexico.

II. *Education*: (1) Evangelical Schools, Dr. Andres Osuna of Mexico; (2) Religious Education, Rev. S. A. Neblett of Cuba; (3) Ministerial Culture, Dr. J. Marcial Dorado of Cuba; (4) Student Life, Dr. Juan A. Mackay of Uruguay.

III. *Social Service*: (1) Attitude of the Church Toward the Community, Rev. Trinidad Ramirez of Mexico; (2) Industrial and Rural Problems, Dr. Alberto Remba of California; (3) Medical Missionary Work, Dr. C. A. Ainslie of Guatemala; (4) Women's

Activities and Organizations, Mrs. J. N. Pascoe of Mexico.

IV. *Literature:* Rev. Abelardo Diaz Morales of Porto Rico.

These papers were prepared in Spanish from which summaries in English were made, and sent several weeks before the Congress to each delegate. Discussion groups were organized wherever possible for the study of these papers. In a brief treatise like this it is impossible to reproduce these papers, but it seems well to make certain abstracts from the four that give the historical and philosophical setting of the Evangelical Church in Latin America, as it met in Havana. These reports are the one on "Message," by Dr. Luis Alonso, the one on "University Students," by Dr. John Mackay, the one on "Evangelism," by Dr. Orts Gonzales, and the one on "Nationalism," by Dr. Angel Archilla Carbrera.

#### THE MESSAGE

The religious reform must be generated and not transplanted. It is a creation not an adaptation. If Protestantism in Latin America has not had a vigorous development and has not yet reached the masses it is possibly due to its exoticism.

Latin Americans will be saved only by Latin Americans in the broadest sense of this meaning. The Evangelical Church will not be popular or transcendental in the life of Latin Americans until it has been "Latinized" and becomes more adapted to the people which it wishes to serve and save.

I. In its content the evangelical message is immutable. The strictest biblical orthodoxy is not only

necessary but indispensable and imperative if we are to be faithful to our Lord and if we sincerely desire the salvation of souls. It is impossible to adapt the content of the message to the ideology of the people unless the people adopt the invariable doctrine of Christ. Not a jot nor tittle may we alter or omit of what is fundamental in the message of Jesus. If we are to save Latin Americans by means of the living Christ, the Son of God, in His function as the only saviour of men, we cannot deal with partial adaptations or concepts of our Lord and Saviour.

Certainly there is in Latin America a spiritual awakening which has taken different expressions according to the various sectors in which it has been produced. Among the ignorant and irreligious masses this phenomenon has taken the form of spiritualism.

In the more cultured classes this spiritual reaction has been characterized more by a metaphysical speculation of a pure ideological character with no religious function. Our message is to create and not to reform, to destroy and not to assimilate the religious errors of Latin America, to present uniformity, immutably and effectively the eternal message of Christ to men.

It is said that the Latin American people are naturally religious, that there exists in these nations a latent Christian sentiment and that this religious phenomenon is for the most part genuine. We on the contrary maintain that the Latin American people for the most part are agnostic. This agnosticism is philosophical among the cultured classes, is practical and vulgar in the lower classes. The majority of the people are to be found on the edge of all religious questions. They call themselves Christians but they think, live and die as if they were not.

II. *The Ideological Characteristic.* By ideological characteristic we mean the preëminence of certain spir-

itual phases in relation to the conception of the same message.

It is a union of the message with the many phases of human personality. From the early days of the Church there has existed the intellectual tendency to find doctrinal answers to the eternal questions of the human heart. Intellectuals present the message from the rational point of view. They are preoccupied with the "why" of truth and life.

The ethical religious message affects the will more than the intelligence, the conduct more than reason. The intellectuals raise themselves to the superhuman, the followers of ethics seize hold of the human. While still retaining the supernatural the ethical tendency is especially natural and human. The intellectuals try to look into the future world, the followers of ethics are not preoccupied with those mysteries. This characteristic of the message is more in harmony with the realities of the Latin people, who have had enough of the routine of catechisms and doctrinal complications, and find themselves thirsting for moral action and for verification of the doctrine in experience.

The ethical aspect of the message will always be fruitful and it should precede erudition. In our work in Latin America it should even be placed above religious culture. Religious experience for Latin Americans is now a matter of being and thinking. We must teach them that it can be also a manner of living.

Another characteristic of the message would be what we might call mystic. The dominant note of this characteristic is religious emotionalism, not speculative reasoning nor predominance of the will, but rather the urging of human personality in an exaltation of sentiment. For the Latin American people this aspect of the message is the most transcendental, the most harmonious, the most fruitful, the most mentally compati-

ble of all aspects. Because our people are more susceptible to sentimental reactions they are more accessible to the sentimental aspect of the religious message. Discreetly applied it will win multitudes and will reach where the coldly intellectual aspect will never go. But an exaggerated sentimentalism may become morbid. The emotions of our people are especially aroused, the rest of their life remains in discord. It is necessary, therefore, that the Christian experience be not only a mode of feeling but a new mode of life.

A characteristic different from all of the others we shall call the human characteristic. The message of the Master was emphatically human. The people found in the sermons of Christ not the exposition of a doctrine, not the concatenation of scriptural texts, not metaphysical speculation, but a response to the anxieties of their souls, to the infinite bitterness of their hearts and the urgent demands of their lives. Permit us to say with the greatest respect that the evangelical pulpit in Latin America has not been a reflection of the needs, problems and vital questions of these people.

Another type is urgently needed, a type that has a clearer comprehension of the psychological condition of these needy people. If the masses have not responded as they should to our message it is well to confess that it is due to the fact that we have been slow in meeting their real needs. We have preached rather to the soul than to the man.

It is sad to confess but the evangelical pulpit has not awakened popular interest and it is because interest is a relation between a felt need and something with which to satisfy that need at a given moment. We should preach from the point of view of the people and not from our own.

Another characteristic of the message in these countries is what we should call the creedal. The greatest

harm that can be done to Christianity in Latin America is this emphasis on denominationalism. Instead of preaching to man a saving and powerful Christ we have busied ourselves in the development of ecclesiasticism—divisions which have no relation to the ideology of the people and which confuse our minds and disturb the souls of sincere men who are looking for Jesus.

III. *Its Form.* One of our greatest sins has been the ignoring of the æsthetic value of form. The Latin peoples, heirs of Greek culture, are essentially artistic. The Latin American will have nothing to do with a message which is presented to him in a form which outrages his æsthetic sensibilities. We must dramatize and vitalize the truths which we desire to communicate to him.

The psychological aspect of the message requires then ideological parallelism, serene quiet in waiting for the result, prudent expectation of the slow determination of ideas.

The literary aspect implies the most external dress in which the message is clothed. The hilarity provoked by a preacher with attitude and language which are not serious has given to the Protestant pulpit at times a repugnant aspect of frivolity and puerility. The danger which menaces Protestantism is its levity, and the jocose and frivolous preacher is largely to blame for this condition. Without binding ourselves to form and becoming slaves to ritual we must give to the message an aspect of great dignity, or respect and majesty which it has had up to the present time in the Protestant pulpit. If the pulpit is to exercise an influence on human culture it must march hand in hand with the manifestations of human progress. It is an error to offer to Latin America an ignorant ministry. Life requires that the man who demands the attention of the people

has not only something definite to say but that he be capable of saying it and making himself understood.

*Atmosphere.* The psychological atmosphere of the Latin American people is a result of the Catholic influence which has produced two inevitable results: In the lower classes among the indigenous people of inferior mentality, and especially among the women, it has developed a mental inertia, a deadening of the will, a prostration of intelligence, a complete absence of the critical faculty. The other sector manifests a diametrically opposed reality, which is the flowering of incredulity, of agnosticism and of the multiple forms of mental hyperesthesia. This progressive group of Latin Americans manifest an unusual desire for scientific and literary culture.

It is true that there is an ostensible awakening in the Latin American mind. It appears to be a negative mental state to all proposed ecclesiasticism. The most solemn responsibility of Protestantism at the present time is to project the shadow of the cross on this growing civilization and to make the Christ of the Scriptures the inspiration of the Latin people. There is really no definite philosophical school in these countries. The Catholic Church does not permit them to go deep into these philosophical and metaphysical questions. That is the reason for the superficiality of the Catholic people and for the absence of schools in the fields of philosophy and metaphysics in these countries dominated by Romanism. We may say with all sincerity that the philosophical atmosphere of Latin America reveals little profundity, almost no originality in orientation, and above all is limited to a small group of intellectuals who have studied these questions.

In what we shall call social philosophy there follows, although limited to Brazil in its active form, the positivist school and a certain form of pragmatism. Freud

and this school of psychoanalysis are beginning to exercise influence. It is up to the growing Protestantism of these Latin nations to assume the responsibility of discreetly nourishing the minds of these people who are commencing to be interested in philosophical questions.

I. *The Catholic Characteristic.* The Catholic characteristic manifests two distinct groups: the genuine Catholics who are sincere believers and faithful members of their church (this element is relatively small), and the Catholics in name only who have neither creed nor spiritual life, social adepts, sympathizers by sentiment and tradition. These latter are not antagonistic to the Protestants and they assume a tolerant attitude on all religious questions. Sixty per cent of the Latin people belong to this latter group and of this number two-thirds are women.

II. *The Protestant Characteristic.* The Protestant characteristic with the moral and material influence of the United States and with the attraction which comes from novelty, with its more popular worship, has won in less than a century a position of relatively small influence in the social order but of transcendental importance as a moral and spiritual agency within the short radius of its action. This characteristic presents also two phases similar to the Roman characteristics: the sincere believers who are active members, which are much more numerous and influential in their own church than are those in the Catholic, together with the Protestant educational institutions, their periodicals and emphasis on social service, which have created a circle of influence much smaller than the Catholic but at the same time much more vigorous. This second group of Protestant young people, educated in our schools and homes, are for their church what the corresponding group is to the Roman Church, but they are much more

vigorous in their action and much more tolerant of Catholicism.

The third type is made up of a non-ecclesiastical group, strong believers in spiritualism, who are either deserters from the Catholic Church or refractory members of the Protestant and who have cultivated a more or less spurious form of spiritualism. Among these may be found those who define themselves as Christian Scientists. They reject all religious and ecclesiastical form but at the same time are mysteriously attracted toward Christ. A second class are the superstitious spiritualists who may be found in the vulgar spiritualist and superstitious cults. Its influence is great in the lower zones of society.

The agnostic group is to be found among the people of middle culture, students, educated women. This group follow the old agnosticism of Spencer and accept it as a mental solution. Some twenty-five per cent of the populations of these countries make up this group. Here also are those who are openly opposed to all Christian and religious ideas and hostile to anything that refers to spiritual values. While not extensive they are very vigorous.

III. *The Political Moral Atmosphere.* The political moral atmosphere of these people presents a curious picture of an independent colony. Latin America has not yet paid the price of democracy nor has it consolidated its independence. Where a dictator is not in control the country is governed by a few elect. Where these do not exist the Latin people are led by violence and they find themselves submitting to the tyranny of petty chiefs.

The determined North American influence in our work constitutes a disturbance which is felt seriously. International relations of the Latin American countries with the United States are not satisfactory. The con-

ditions which are always produced between powerful and weaker nations are to be seen in these international relations. The commercial power of the United States in its expansion in Latin America has created evil conditions and in many cases has produced hostility because behind financial interests there stood, as a servant, the government and the forces of the American nation, which really endangered the liberty and sovereignty of small countries.

There exists then a state of suspicion toward North America, justified by history, provoked by economic interests. The American people do not find themselves correctly represented in Latin America either by their financial interests or in many cases by governmental conduct, but the Latin American people do not always recognize the true sentiment of the North American people and their attitude is often determined by the sad and censurable experiences which they have suffered. Thus, they maintain an attitude of reserve toward the American people and it is natural that these political, economic and social relations slow up the march of the work of Christ. Protestantism must, therefore, remove all this suspicion, become genuinely indigenous and express emphatically to the people that the Evangelical Church is in no way in sympathy with the immoral conduct of some of the financial enterprises nor with all the actions of the North American government. Until this is done we shall receive little sympathy from the Latin American people who still consider our church to be foreign.

IV. *The Positive Aspect.* We must become united first with the people and second, among ourselves. To unite ourselves with the Latin American people implies first of all a sympathetic attitude. The Latin American people are extremely sensitive. The idea of superiority so often manifested by foreigners has wounded the dig-

nity and respect of the nationals. They have believed that with buildings, donations and material aid they could win the heart of Latin America. The only method of winning the Latin Americans is by becoming one of them. A foreigner who feels himself superior and disdainful of the nationals is the most serious, disturbing factor in the establishment of the Kingdom of God in these countries. No one can love in the purest sense of the word those whom he depreciates and disdains. We should place ourselves on a level with their circumstances, make our own their sad conditions and sympathize with their points of view, which though they may not accord with ours may have an even larger element of truth.

We must become united with them by forming a new conception of the spiritual problem in those countries. The religious concepts which we have formed as an imported product of another people and another religious era cannot be imposed upon these people. To unify ourselves with the people means not to exaggerate their faults but to exalt their positive values, to construct on the crumbling ruins of their Catholic influences a new religious sense with its own character and without the mould of other countries and civilizations. We must not imitate but create a new type. The Latin American Church is for Latin Americans and no one has the moral right to impose a foreign criterion aided by an authority of material resources and it is but fair to say that neither the North American Church nor the Boards of Foreign Missions desire or intend such imposition.

We can and we must become united in doctrine in order to proclaim a single message to the Latin people. Doctrinal interpretation may be cultivated in various camps as a secondary exercise and not a primary one. The people need and receive the living Christ. We must unify the ideology of our educational institutions.

We must become unified in our administrative procedures. The ritual of Protestant worship is not in agreement with the concepts which these people have of the church nor in harmony with the majesty and respect which they should inspire in the popular mind. Nothing will be more beneficial than to become united in a unified worship and ritual which Protestantism in Latin America so badly needs. We must become united in the preparation of the ceremony, in the application of the sacraments, which will become a tradition adopted in all countries. We must become united in the literary sphere. We must have a uniform criterion in the evangelical press. We must unite in a better prepared ministry, and in an apologetic Christian literature, not translated, but elaborated by the nationals themselves and dealing with their own problems and questions.

### UNIVERSITY STUDENTS

Those attending this Congress should be put into closer touch with our university group in order to better understand its problems, listen to its heart throbs, and come to know the new breezes that are now moving through the ancient cloisters.

Let us note first the circumstances in which the youthful student passes from four to nine years of his life:

*The Goal of University Teaching.* The traditional goal of the Latin American university is the production of professionals: lawyers, physicians, engineers, and, sometimes, professors. This means that culture is not recognized as an end in itself. There is nothing which resembles the North American "college" or the "Arts Faculty" of some European countries. Fortunately there are indications in several countries that the need

is being felt for giving to university education a cultural purpose distinct from the purely professional aim.

*The Teaching Force.* The university professors are, in their great majority, professionals: lawyers, doctors, engineers, literary people or editors, who have classes to which they devote a small part of their time. This means that the university lacks a teaching force that devotes itself exclusively or even mainly to their work in the establishment. The professors are opposed to specialization, preferring to employ themselves in more than one line at the same time. Moreover, the majority of them lack the sense of a real vocation to the work of teaching.

In consequence of the fact that the teaching function is merely an incident in the life of men absorbed in multiple interests, it is impossible that there can exist between the professor and his pupils the cordiality which is a necessary condition for fruitful teaching. Frequently, in passing through the universities of our continent, does one hear the students say: "What we need are teachers."

*The Pupils.* A university devoted to the production of professionals and equipped with professors who are not professionals in the art of teaching has produced tragic effects in the life and activities of the pupils. Deprived of the constant stimulus and companionship of their teachers, the students lack the guidance and help necessary for the organization of cultural societies within the university. Such societies occasionally appear, but usually their life is ephemeral. In each generation of students there are born one or more literary reviews, but it is rare that they outlive the graduation of their founders. (Once in a while some burning question in national or university politics arises and produces a revolutionary effervescence among the students. They go on a strike if it is a university matter,

or organize a public demonstration of protest against some measure or act of the government if it is a national question.)

*The University Revolution.* In 1918 there was begun in the university life of Latin America a movement that has all the features of a student revolution. The profound dissatisfaction of the students with the traditional university displayed itself at length in a widespread and violent form. Various causes contributed to the outbreak. The world war had familiarized the youth with the spectacle of sudden and radical changes in many secular institutions. The success and the ideals of the Russian Revolution suggested to them the need of new standards for the evaluation of personages and public institutions. It was in the Argentine Republic, in the conservative and claustral city of Cordoba, where took place the first battle between youth and the old university. After fruitless negotiations with the university authorities and an intervention by the Federal government that did not satisfy the aspirations of the students, these took possession of the university plant. By being able to count on the support of the then President of the Republic, Mr. Hipolito Irigoyen, the students won. Immediately a revolutionary wave began to sweep over the other Argentinian universities. The only countries that escaped the tide in the tranquil waters of their university halls were Brazil and Mexico. Brazil did not feel the student revolution partly on account of the different form in which its higher education is organized and partly on account of the faint echo that movements in Spanish America usually find in that land. Mexico did not feel it for the simple reason that the revolution in all the departments of life, including education, was already in motion there.

Immediately after the attack on the university, the students published a proclamation directed to the "free

men of South America." This document discloses some of the ulcers of the university life and at the same time reveals the ideals and illusions of the revolutionary youth who wrote it.

*Academic Reform.* The students of several countries, especially of Argentina and Peru, obtained a reformation of the university organization. But it must be confessed that in both cases the voice of the students received attention for political rather than educational reasons.

The principal reforms were: The discharge of those professors that were declared by the students to be incompetent. University professors should be elected by popular vote, retaining their chair for ten years, submitting at the end of that time to a new vote. The establishment of voluntary attendance, abolishing roll call. The students were granted the right of being represented by a definite number of delegates in the university council. In some universities these delegates must be professionals, ex-delegates of the university; in others they might be students.

It can almost be said that nothing has remained of these reforms but the student representation in the council, and to some extent voluntary attendance at class. The first has been beneficial, even though in the election of the delegates corrupt politics are fomented. The second has resulted as a grave evil. Instead of increasing the enthusiasm and thirst for knowledge, it has contributed to intensify the traditional practice of allowing the whole year to pass without studying, until the last weeks before the examinations.

*Social Aspect.* In the field of social service the student movement had excellent results. In some places popular universities were founded. The students of Cuba, in 1923, expressed in the following terms the duty of a student to the working element: "It is the

duty of the student to impart his knowledge in society and especially among the manual workers, as being the element nearest to the intellectual workers." As this implied the preparation of the masses for a future crusade for the modification of society as it now exists, many governments have looked with suspicion on the cultural efforts of students among the working people.

*Initiatives of Peruvian Students.* Supported by a group of university students of advanced social ideas, a student by the name of Haya de la Torre succeeded in securing the complete confidence of the proletariat. Besides giving classes in elemental culture, the young men lectured on various subjects and started campaigns against alcohol and in favor of sanitation. They carried out artistic entertainments and picnics. The industrial life of Vitarte, a village some twenty kilometers from the city, was entirely transformed.

*Political Aspect.* The leaders of the movement were the students of advanced social and political ideas. In liberal countries, such as Argentina, Uruguay and Mexico, where legislation is far advanced and where socialistic ideas have for years been a regulating influence in legislative activities the radical ideas of the students scarcely called attention. But it was not the same in Chile, Bolivia and Peru, where social problems have always been treated cautiously. The union between the students and workmen in Chile brought on bloody encounters with the government forces, resulting in the death and imprisonment of some students and the exile of others. In Peru, in May, 1923, after a meeting held in the university to protest against the dedication of the Republic to a bronze effigy of the Sacred Heart of Jesus, the students and workmen were attacked by armed forces as they came into the street.

*New Ferments in University Life.* It can be said that materialism as a philosophical system has been de-

molished in the Latin American universities. A warm stream of spirituality begins to seep through the hard crust of positivism.

Various influences have contributed to the spiritual awakening. In the first place should be mentioned the influence of Henri Bergson's "Creative Evolution." Boutroux, Hoffding, Eucken and Otto contributed to stabilizing the victory of the new spiritual tendency.

The visit to South America in 1926 of the eminent Spanish thinker, Jose Ortega y Gasset, bringing to Rio de la Plata the new German currents, made an epoch in the philosophical thought of the Argentine. Later, Ortega Gasset began the *Occidental Review*, by which means he revealed to Latin America the new lines of European thought. He devoted himself also, with the collaboration of other intellectuals, in translating many contemporary philosophical works, especially from Germany. In this way were published books that are now classics, as "The Decline of the West," by Spengler; "Lo Santo," by Otto; "The World that Is Being Born," by Keyserling. The first and last of these works were published in Spanish much before they appeared in English. French influence is declining and that of Germany is increasing. Probably the contemporaneous thinker most influential in Spanish America is Count Keyserling. When we consider the tendencies of this thinker it is not difficult to foresee that there is about to be initiated in these countries a completely new revaluation of Christ and Christianity.

A strong influence in this sense has come from the disturbing works of the great Christian thinker, Miguel de Unamuno. Also by Romain Rolland, especially in his lives of Tolstoy and Gandhi. The works of Tolstoy himself and even those of Dostoevski have opened a new world of Christian values for the contemplation of our intellectuals. It would be no exaggeration to say

that the figure of Christ has been engraved in the conscience of the most radical and that he represents for all the highest known value. An indigenous writer, the cultured poet and historian, Ricardo Rojas, has given us a book about Jesus. Who can measure the significance of the fact, that for the first time in the history of Latin American letters, a writer of first rank has written with affection and discernment about Jesus Christ, calling himself a Christian and saying that he has at last found in the Gospels the satisfaction that his mind and heart had long sought?

In the face of the prevailing religious indifference the Catholic Church has adopted new tactics. The effort is made to give prestige to religion, that is to Catholicism, among the university elements, laying to one side the traditional liturgical drapery.

Significant has been the success of the addresses of that world wide and independent Christian, Julio Navarro Monzo, in Chile, Peru and Mexico. A Portuguese by birth and an Argentine by naturalization, he is a man of great culture, who passed through a profound religious experience in 1916, while he was a member of the Orthodox Church in Buenos Aires. In 1922 he abandoned an important governmental position and another in the editorial force of the great daily of Buenos Aires, *La Nacion*, to join the South American Federation of the Young Men's Christian Association. Since then he has written several very important books about religion in general and especially about Christianity, and has made several tours in Latin America. With his powerful intellect, his extraordinary erudition, united with a profound personal mysticism of the Johannan type, he has done more than any other to bring the intellectual circles of the continent to face the religious question and the Christian solution.

To these influences may be added that of the Young Men's Christian Association, especially by means of student camps in different countries of the continent. The Association, by its non-ecclesiastical and non-sectarian character, holds a very strategic place for work among university youth. This was clearly demonstrated by Stanley Jones' tour of South America. This visit deserves to be added to the constructive spiritual influence of these latter years; but Dr. Jones would have been able to do very little if he had not found an atmosphere well prepared for his message.

The direct influence of the Evangelical Churches has been, so far, very limited. But now that an increasing number of sons of Evangelicals are taking higher studies, and the number of pastors who have had university courses is larger, it is to be expected that these churches will gradually leave a profound impression on the ideology and morality of the intellectual circles. What is very certain is that no previous moment has been as propitious as the present for the eternal truths of the Gospel to be made to resound in the ears of student youth and in the higher spheres of thought.

### EVANGELIZATION

Twenty years ago positivism was the philosophy of the intellectuals and to disregard religion was considered proper for the best educated. Today positivism has been discarded and to discuss religion is in good taste among many of the best thinkers and educators, such as Ricardo Rojas, etc. However, it would be childish to take such manifestations as indicating that evangelization can be progress except through great efforts and the use of the best methods.

Other nationals point out that the Roman Catholic Church which has controlled these countries is weakening rather than gaining, particularly among the masses.

They point out that wherever Protestantism is well known it not only awakens interest but commands prestige and respect. Several state that the most serious obstacle they encounter is prejudice spread systematically by the Roman Catholic Church through the claim that Protestants and Protestantism are emissaries of North American imperialism. A statement by the sub-committee on evangelization of Porto Rico represents the general view of the nationals in the countries represented in the Congress:

"We believe that the present moment is propitious for a united evangelization campaign in view of the attitude of the people, who, having lost their confidence in the Roman Catholic Church, are willing to listen to the Gospel. On the other hand popular education is preparing and training the mind of the people who now judge and contrast things with a better knowledge. The influence which the Roman Catholic Church exerts is of a social and political character only.

"Another thing favoring such a movement are the means of communication. In Porto Rico we have roads throughout the country and good facilities for motor vehicles.

"Industrial and economic conditions of the country, however, do not favor an evangelization campaign unless this is followed by a vigorous industrial work, for the problem of unemployment grows bigger every day."

Summarizing the views of the nationals the writer warns us that many favorable indications may hamper the propagation of the Gospel if we neglect present opportunities. For instance, if advantage of the new interest in education is not taken scepticism and infidelity will increase. Spiritism, theosophism and Buddhism will be more effectively propagated.

To the question: "What ought to be included in evangelization and how ought we to carry it out?" all agree

that evangelization ought to include the presentation of the full message of Christ to all classes of society and ought to be carried on by the nationals. Several believe missionaries should not be excluded; that they have work to do as advisers, leaders and administrators. None has said any bitter word against the missionaries.

*Interdenominational Coöperation of National Evangelization.* Without a dissenting voice, missionaries and nationals state emphatically that the time is ripe for a greater and more efficient coöperation between the churches. The writer insists that since the Latin American countries are Roman Catholic, Protestantism will never be understood fully as a Christian religion while Protestants magnify their own denominations. Catholics are accustomed to believe in the unity of the church, though sometimes the preacher may be a Franciscan, a Jesuit, an Augustinian, a Carmelite, etc. If Protestants follow a like method soon the name Methodists, Episcopalian, Baptists will not imply division or fundamental difference. Some correspondents complain that in some places missionaries and in others nationals are narrow-minded about denominationalism and do not coöperate with others as they ought. From Porto Rico comes a representative statement:

"The benefits of interdenominational coöperation in the work of national evangelization are various:

"1. All the churches working unitedly with the coöperation of evangelists of different nations and denominations would make the work more attractive and would increase our prestige and do away with some of the difficulties which constitute a problem in the evangelization of our countries.

"2. It would raise our own conception of the work we are doing, as it would widen our vision of the work of God.

"We believe that to secure interdenominational and national evangelists is no easy task, but it is possible if the boards who support the work interest themselves in it. A group of men of different denominations could be selected, men who feel a special call to this work, and constitute then a permanent committee of evangelization whose expenses would be covered by the boards they represented."

Some advise greater use of the power of the press and the printed page to help in such movements. They insist that there is a great awakening in several Latin countries against alcoholism and they would like to see the evangelical forces behind that movement.

*Labor Movement.* There is great need in Latin America to face the problem of capital and labor before it becomes as complicated as it is today in all the Protestant countries. The writer deplores the fact that the working man is bitter against the church, and he explains that attitude in the working man because both the Roman Catholic and the Protestant Church for centuries have been allied with capitalism rather than with the working man. Both churches have said much about the duties of the working man but have done little about the real obligations and social implications of capital. Well prepared pamphlets and lectures dealing with the teachings of Christ in connection with labor and capital would help greatly in changing the attitude of the working man.

*Social Reform.* The evangelical forces have an incomparable message for social reform and particularly for uplifting the outcast and degraded, especially among women. The evangelical forces need to be more aggressive in social reform, and they should coöperate as much as possible with all social advances which work for good in their respective countries.

*Feminist Movement.* How to grant womanhood its rights and privileges without imperiling its glorious task as wife and mother is a greater problem in Latin America than in the Anglo-Saxon countries because of tradition, environment and education. But it has to be done, otherwise the best woman leaders will lose their faith in Christianity and may become the great stumbling block in the progress of Latin America. An educational and aggressive campaign about the rights and duties of women is necessary if our evangelical program is going to be accepted by all classes of women.

*Intellectual Movement.* This movement offers a great problem as well as a great opportunity. The number of intellectuals dissatisfied both with the Roman Catholic and the Protestant Churches is growing every day, and yet in the last decade more intellectuals have become interested in religion in Latin America and in Spain than in the last two generations. The problem is how to give them the true Gospel of Jesus Christ in their own language, ways and methods of thinking. In all great centers we ought to plan special religious lectures about Christ and Christianity, given largely by well qualified intellectuals. We ought also to increase the distribution of good magazines and good books.

*Migratory Movement.* Traveling from one republic to another and from Latin America to North America is increasing greatly. If the religious leaders do not devise better methods of acquainting travelers with the evangelical churches in the places visited, many members and sympathizers will be lost. That is particularly true in cities like New York, Chicago, and large cities in Latin America. This is a problem that demands prompt action.

*The New Generation.* The new generation offers op-

portunities and presents problems of evangelization. Youth is constantly protesting against the past and against the principle of authority, but they are anxious for more responsibility and to discover the truth. The first thing to do is to make this new generation feel at home within the Gospel and within the church; to make them feel that they are trusted, that they are appreciated. Give them something to do, give them responsibilities, make them leaders of clubs, societies, under general direction. The possibilities are as great as the dangers.

*Secularization of Life.* This is a danger which grows rapidly. The Jerusalem Conference saw it, and two pamphlets were published on the subject. The Roman Catholic Church exaggerated through ecclesiasticism what might be called the mechanical consecration of life. Without going to formalism and exaggeration, it is necessary that in our plan of evangelization there be means to consecrate the whole life to God. Would it not be convenient to publish little books of daily prayers or promote the practice of what is called the presence of God in the evangelical churches?

While some on the field are satisfied with the method and message used, others believe that both in the preparation of leaders to give the message and in the presentation of the message there should be many changes. A highly educated young Mexican who has done work in Mexico, California and New York insists that we copy less and be more original; that we consider those taught by the Roman Catholic Church not as heathen but as heretic Christians, that we grant the laws of belligerents to the Roman Catholic Church, and that we avoid considering salvation as a mere change of religion when it ought to imply change of life.

### NATIONALISM

The two fundamental aspects of nationalism in Latin American life are political and religious.

Political nationalism refers to territorial sovereignty and the exclusion of foreign intervention in domestic affairs, in other words, "independence."

For some nationalism means the repulsion of all foreign ideas; for others it is the source of exploitation and conventionalism in the eternal struggles of race, language and religion. Political conventionalists pillaging throughout Latin America preach doctrines which hamper coöperation and mutual understanding between the two Americas. Their printed propaganda demonstrates their methods of enhancing the differences between the two peoples; thus permitting the ultramontane forces to take advantage of differences in opinion to retard the progress of the evangelical cause, presenting it as favoring Americanization and the advance of Yankee imperialism.

Thus missionaries consider it their fundamental duty to encourage the nationalist movement in the "indigenous churches." Also what of the properties of the boards in mission fields; shall they remain foreign property or pass to the national churches?

The religious nationalist movement is barely thirty years old. It began in Brazil by developing the National Presbyterian Church. Projects and programs already at work should be studied, and we recommend especially that in Brazil, the movements in Argentina and Chile, and especially in Mexico. In Cuba and Porto Rico the nationalist movements are not so marked and indeed they have even been stimulated by the mission boards.

It is absolutely necessary to determine what should constitute the theological preparation of native pastors. Nor should the element of spiritual consecration be

overlooked. If present preparation be deficient, methods of improving it should be devised. Impulsiveness, pride and racial differences should not be the basis for the development of nationalism but higher ideals and sounder bases are needed: Christ and the interests of the Kingdom.

The "status" of the foreign missionary in relation to the native church has been much discussed. Shall the missionaries be identified with the churches as a foreign element or shall they hold themselves apart? Shall they maintain an attitude of superiority, of inferiority or of equality with the nationals in responsibilities and duties. If the work is to be independent of representatives and funds of the boards what work should foreign missionaries do and where?

Shall this question be considered by the local church? If the national church is to limit its activities to the municipality who is to do the extension work? If its field shall be some definite territory, has the local church the financial strength to maintain the extension work?

The National Evangelical Church must prepare its members well if it desires success. A properly prepared manual is needed so they may understand their duties as church members.

The modern religious education movement calls for greater attention to the membership, and also to the equipment and conveniences of the church buildings. Finally, will the national churches adopt a system of self-government or will they continue under the direction of the mother churches? Will they maintain the denominational system or adopt a government that seems best suited to their peculiar needs? If the latter, shall sovereignty lie in the representative bodies or in the assemblies?

If we recognize the responsibility which nationalism in the national churches carries with it let us seriously

consider these problems and take frank and concerted action toward their solution.

The writer quotes the criticisms of Eugenio Mario de Hostos, Stanley Jones, and Miss Gabriela Mistral.

Gabriela Mistral, cultured Chilean writer, claims that the materialistic trend in the Latin American countries today is enormous, that it is capturing the souls of the people, that the fundamental problem is to defend these peoples from materialism and not to combat the church; the Catholic Church loses infinitely less in the free-thinker who is evangelized than in the youth of Catholic blood who becomes atheistic.

She further states, "There are many things to do in Spanish America, and the United States is certainly the most capable economically of doing them; and certain too is it that she usually offers a cordial gesture of wise assistance. In her capacity as a new people she resembles us more than France or England, as in her recent experience of national reconstruction. The United States is a Christian country and as such has the responsibility of coöoperating without dominating."

*Self-support.* Self-support is vital to the nationalist movement. We deplore, however, any effort to attain self-support through contributions stimulated by violent, unsound and premature persuasions. I refer to those, who, intensely nationalistic politically, desire to nationalize and separate all our ideas from foreign ones. Let us not exalt our "dignity" at the expense of the supreme interests of the Kingdom and the salvation of souls.

First let us face self-support in the young, inexperienced churches deserving help. Nationalism will come as a natural and logical consequence. Let us take advantage of present opportunities, using the foreign co-operation proffered to strengthen the churches, build up congregations, evangelize the field and prepare the way

for self-support and self-determination through national initiative. We do not consider it patriotic or wise to refuse help or despise coöperation when we need both so much in the development of our own ideals.

There seems to be no general understanding of what "self-support" means. We believe the self-supporting church is that which administers its own affairs, governs itself and propagates itself without the direction or help of other churches or institutions.

Self-support should not be restricted to certain phases or localities of the work. It has broader responsibilities.

Unquestionably the first step toward self-support is the assumption of responsibility for the pastor's salary and that of any assistants he may have, including suitable living quarters for him, and the running expenses of administering and developing the work.

*Educational Support.* Educational support has two aspects, elementary education where not provided by the nation and adequate academic theological education for the training of native leadership. The best and broadest preparation in foreign lands will still lack the characteristic idiosyncrasies of education in the natural environment that make toward the most effective service in reaching the hearts and souls of the people. Besides, Latin people dislike nothing so much as the attempted transformation of native psychology by foreign forms and mannerisms. The remedy for this lies in the native churches.

The Latin churches in this area should study this phase of service, strengthen what already exists and begin it wherever needed. Public health conditions among us are poor. The "visiting nurse" should be included in the church's budget. The native churches should start now to prepare young people for this service.

If foreign missionaries have come to teach us the love of Jesus and to interest us in the affairs of the Kingdom shall not we be responsible for doing as much for others? The evangelistic missionary should be the natural product of the national church and a living exponent of the strength and mission which animate it.

Nor should the native church depend upon others for the equipment to carry on its activities. Hospitals, churches and schools should be considered the church's responsibility. The Havana Congress should encourage this ideal.

*Bases for Self-support.* There are three important bases for self-support in the native church: the economic, the systematic, and the spirit of consecration.

The Roman Catholic Church has, with rare exceptions, been sustained through direct contributions from the state. The Evangelical Church is opposed to union of church and state and must depend solely upon the voluntary support of its members. To attain self-support the native church must study the economic condition of its adherents in all their relationships. All church members should be organized and instructed in their duties to God, the congregation and the community. If not they hinder progress toward self-support.

The systematic basis should be begun by teaching its principles to children in Christian homes. Latin peoples find it difficult to practice this because of the long years of compulsory obligation to support their church through the state.

The failure of many churches to achieve self-support comes from a lack of spiritual consecration. System is essential but so is a sound basis. The movement should not be pushed to please this or that foreign missionary or national body, nor should it be inspired by race rivalry, opposition to ideals or to drive out foreign elements.

Some believe the self-supporting church should carry on its activities simply within its own locality. Such exclusivism, however, does not aid evangelical propaganda. It fails to assist those churches not economically prepared to assume self-support. Therefore we do not favor this type.

Concerned chiefly with national interests, others stress the thought that the movement should be distinctively a collective one; a union of the strong and the weak and the presentation of a united front in concerted action. But there are those who believe in co-operation within national matters only. The question then arises: How are we to maintain our international relationships? The weak churches need all possible co-operation and countries not yet reached by the Gospel are waiting for our help. Shall the national churches fail them and close the door to foreign co-operation when they cannot adequately take care of their many local problems?

Nationalistic tendencies in the native church are bringing about the withdrawal of much co-operation that has been available to us, and some missionaries are limiting their help to special types of work. We believe that this matter should be determined solely by the merits of individual cases.

Sooner or later the church must face the problem of self-support in all its aspects and unite in an effort to achieve it. Great ideas grow as the churches develop.

Such is the background as outlined by the four preliminary papers cited above and further presented through nine other papers not quoted for lack of space, with which the delegates began working at their complicated task of setting down a platform and program for guidance of their movement. What processes did the youngster use and how did he make out?

## CHAPTER IV

### PROCESSES

Modernity, if not in theology, at least in method, dominated Havana. That is to say oratory and big public meetings where a few played on the emotions of the many were abandoned and every delegate was thrown squarely in the midst of a problem with which he must personally wrestle with a small group of fellow delegates four or five hours daily for more than a week.

The general process was a plenary session every morning from 8:30 to 10:30, at which time business was transacted, and reports of progress were requested from each one of the thirteen permanent commissions. The last half hour of this period was given to meditation and intercession. At 10:45 the thirteen commissions were called to order in their respective permanent places of meeting and worked till noon. Luncheon was served at 12:30. Delegates who did not have to meet with the Business Committee or other groups could rest until 3:30, when the commissions met again for two hours. Dinner was at 6:30 and then followed either a popular meeting downtown, some five miles from the college, or a business session in the chapel.

Public meetings were held about every other evening, and included such topics as "The Church Facing Today," "The Church and Education," "The Church and the Social Order," "The Work of Christian Women."

At the first business session held Friday morning Dr. Orts Gonzalez set high the spiritual note when he said:

"I am a graduate of a Roman Catholic Theological Seminary in Spain and also a graduate of a Presbyterian Theological Seminary in the United States, but my Christianity is based on neither school. It is based on Jesus Christ, His love for the world and for me. Whoever loves and serves Christ is my brother. Some say, 'I believe all Christians should be members of one united church organization'; others say, 'We need not expect union of all Christian organizations, but only work for spiritual unity.' To these questions I would reply frankly, 'I do not know,' but with equal frankness and with absolute surety of the correctness of such statements I say: 'Whoever loves and serves Christ is my brother.' "

Following this address, the Organizing Committee, which had done such arduous work, gave its report, with accompanying recommendations to the Congress, and went out of business, leaving the Congress to elect its own officers and conduct without any limitations, its own business. The report recommended the outline of the ten-day program as already stated, and a few simple rules of order, the most important one being that all resolutions presented to the Congress must go without debate to the Business Committee, which must render a report on the same at the earliest possible time.

The Nominating Committee appointed several weeks beforehand, made a report, which after considerable discussion resulted in the election of the following officers:

Honorary Presidents: Dr. J. Marcial Dorado (Cuba), Hon. Juan B. Huyke (P. R.), Dr. Erasmo Braga (Brazil).

President: Sr. Gonzalo Baez Camargo (Mex.).

Vice-Presidents: Dr. Angel Archilla Cabrera (P. R.), Sra. Natalia G. de Mendoza (Mex.), Rdo. Alberto Remba (Sp. Ch. in U. S.), Rdo. Alfredo Santana (Cuba).

Secretaries: Recording, Rdo. J. T. Ramirez (Mex.), Rdo. Ricardo D. Barrios (Cuba); Correspondence, Rdo. A. M. Diaz Morales (P. R.); Statistical, Dr. P. W. Drury (P. R.).

Treasurer: Sr. Arsenio Catala (Cuba).

These officers with the following additions made up the Business Committee before which came all principal matters before they were discussed by the Congress:

Srta. Verna Phillips (Venezuela), Messrs. Pedro Barbero (Panama), J. J. Altuna (Rep. Dominicana), Ismael Garcia (El Salvador), Campo Elias Mayorga (Colombia), Arturo Parajon (Nicaragua), Sergio Cobian (Sp. Ch. in U. S.), Flavio Argueta (Guatemala), Samuel G. Inman, E. A. Odell, C. S. Detweiler, and G. W. Hinman of the United States.

The first business of the Congress after it had elected its officers and adopted its rules of procedure was to listen to a brief statement describing the general conditions existing in each one of the countries represented.

As a tribute to the hosts of the Congress, who had so endeared themselves to the visitors, Dr. Luis Alonso, president of the Cuban delegation, was requested to speak first.

"We must not exaggerate the defects of our Spanish-American race but on the contrary we emphasize its

virtues, although we must frankly face our problems," said Dr. Alonso.

In referring to the needs of Cuba the noted speaker indicated that with the exception of the problem of the mulatto there is no ethnic problem in Cuba, since there are no longer Aborigines here. In the social order there are in Cuba three types: first, the foreign, of whom the majority are Spanish; second, the Creole; and third, the mulatto.

The orator said that psychologically "We suffer from mental epilepsy, we breathe an atmosphere of sensualism in the moving pictures, in music. In everything there is a sensual coloring."

In the field of thought, said Dr. Alonso, agnosticism, both theoretical as well as practical, dominates in all of the spheres of Cuba's thought, but there is no social problem in the sense that there is in Mexico.

"Our Cuban problem is found in the subversion of life's values. We find that the Cuban presents a strange combination of sensualism and mysticism. We are lacking sensitiveness to evil. Our spirituality is either morbid or dead. Theosophy and spiritualism are rooted deep in the popular conscience in proportion that cannot be overlooked. Theosophy is invading the life of the cultured people while spiritualism is invading that of the humble classes."

With reference to the Protestant work in Cuba, the outstanding problem is how to effect a more intimate relation between the different Evangelical groups that are working in Cuba; that is to say, a more evident union in order to present a united front before two enemies that are not only menacing but are also powerful.

"The function of Protestantism is not that of civilizing. . . . Nor do Cuba and Latin America need to be civilized. Our civilization manifests very much the same advantages as other great civilizations in so far as virtue and courage are concerned. Spanish America must be and in fact is in more than one phase of human progress a director and not one directed. May it be known to all that the function of Spanish American Protestantism is not one of civilizing but of creation of spiritual values.

"While the youth of Latin American countries have the republican consciousness, the fact remains that our subconsciousness is colonial and it is the subconscious that commands. Notwithstanding this the hour has come to comprehend the fact that we cannot expect respect from others if we have lost respect for ourselves. May our people of Spanish America learn to respect themselves, to become conscious of their own values, to feel themselves great and strong, to develop their highest virtues with which the Omnipotent One has blessed them.

"Our history is a great lighthouse of glory and of honor; let us lift therefore our vision toward the mighty heights of the future, certain that tomorrow we shall be even greater. Down with inferiority complexes. Down with those who come with superior attitudes. The land is ours and the future is ours. Let us turn our vision toward the Gulf and toward the land of Hidalgo and Juarez; Mexico, the sentinel of the dignity of the race sets us the example. Her virile gestures are a genuine expression of the virtue of our race."

Dr. Alonso ended directing his message to his Cuban

colleagues in particular, urging that the message might be improved since in the past it had been more doctrinal than human, more confessional than spiritual, more ecclesiastical than Christian.

### THE MESSAGE

Dr. Alonso was chairman of the Commission on Message, and the report of that group to the plenary session of the Congress Friday night, June 28th, marked that evening as one of great significance for the future of the Evangelical Churches of Latin America. The Congress adopted a proposal to organize a Federal Council of the Churches of Christ in Latin America composed of the national federations of the several countries represented in the Congress. In the live debate on this subject different members of the Congress placed different emphases on the reason for such a federation, while a few seemed to fear that it would limit the freedom of the individual denominations. But the idea appealed to a great majority and was unanimously voted. Probably the outstanding action of the Congress was the acceptance of this report. Federations of churches already exist in Mexico, Porto Rico and Santo Domingo. Cuba has begun the formation of such a federation during the Congress. The new organization would be an international federation of these national organizations, with sections on Christian literature, education, ministerial culture, evangelism, social service and religious liberty. The same commission caused considerable excitement when it recommended the adoption of what some of the delegates considered a creed. After a warm debate the so-called creed was eliminated, and a verse of Scripture and a

declaration of the Jerusalem Conference were adopted as the Message.

The full report of the Commission on Message is as follows:

We recognize that the essence of the Christian message is found in the words of the Apostle Paul to the Corinthians, when he said:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve" (1 Cor. 15:3-5).

We make our own the following declarations of the Jerusalem Meeting of the International Missionary Council:

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We believe that our message should be proclaimed in simple and direct form, that its appeal should be both to the heart and the mind, with the reverence and dignity that it merits; that it should come from the minister always in sacred and continuous contact with God, constrained by his passion for souls; that the sermon be brief, filled with compassion for men, dignified in phraseology and literary form, adapting the message to our racial emotions and the sacred place where it is proclaimed.

1. We recommend the organization of an International Federation of the National Federations of the Evangelical Churches in the countries represented in this Congress, including Spain and Portugal, in order to bring about a more efficient advancement of evangelical work in this area. We further recommend that the countries at present without national federations should hasten such organizations.

2. That this Congress elect an Organizing Committee in order to carry into effect this project, such commit-

tee be authorized to invite the Latin American countries not included in this area to enter the Federation.

3. That above mentioned Organizing Committee be formed of the following persons: Rev. Angel Archilla Cabrera (Porto Rico), president; Dr. Vincente Mendoza (Mexico), vice-president; Dr. Luis Alonso (Cuba), secretary; Bishop H. R. Hulse (Cuba), treasurer; Rev. Campo Elias Mayorga (Colombia); Rev. Ismael García (Salvador); Rev. R. E. Marshall (Panama).

4. That this Organization Committee work in closest harmony with the Committee on Coöperation in Latin America, in order to promote the progress and solidarity of our evangelical cause.

5. Since prayer is a spiritual reality, we recommend that prayer leagues be formed in Latin America, carrying thus unitedly our petitions for unity to the Throne of Grace.

We recommend that a monthly bulletin be published for the purpose of circulating news of importance regarding the progress of Evangelical Churches, the secretary of the International Federation functioning as editor of the bulletin and soliciting the necessary funds from the Committee on Coöperation in Latin America.

#### NATIONALISM AND SELF-SUPPORT

The Committee on Self-support and Nationalism, under the leadership of Dr. Archilla Cabrera, presented findings which declared self-support to include the complete maintenance, control and extension of the religious work with the resources of the national churches; it emphasized the immediate goal of paying the salary of the pastor and local expenses. Emphasis was placed upon systematic giving and spiritual consecration, growing out of specific instruction concerning financial re-

sponsibility, beginning with the children in the homes and in the Sunday Schools. There was considerable discussion in the Congress of the recommendation that tithing should be accepted as "the divine plan for the church." The recommendation was modified to read "a divine plan."

The commission was made up predominantly of nationals, and their declarations on self-support were in no way suggested by board members or missionaries. The commission asked for a statement from the board members as to their position on self-support, but the final action of the nationals themselves was in advance of anything suggested by the Americans.

A definition of nationalism in the churches of Latin America was offered, as "the purpose and endeavor to secure complete self-support and self-government and the extension of their work, without separating themselves from the spiritual fellowship of the church universal."

The approved report of the Commission was as follows:

We understand by self-support the condition of a church that administers its own affairs and is self-governing and self-propagating.

We understand that the primary financial duty of a church is the support of its own pastor.

We understand that self-support comprehends: pastoral support, which should include the minister's salary and that of his assistant, should he have one, house rent and the ordinary expenses of conducting the work. Furthermore as an objective and in keeping with our possibilities, we propose the support of such colleges, hospitals and other institutions as may be deemed nec-

essary for carrying out the program of the church in the different fields.

We believe that the only solid base of self-support is found in the Scriptural injunctions concerning the economic, systematic and spiritual education of the people. Therefore we recommend: (a) That an effort be made to convert the believers to the divine plan of Christian offerings. (b) That the tithe be recognized as a plan of the Lord for the support of his work. (c) That the Christian workers actively interest themselves in the economic condition of the contributors, and that special attention be given to the education of the children, both in the home and bible school, regarding their possessions and the administration of the same.

We declare that the local congregations, although they give preference to their individual work, should lend the most effective coöperation possible to the domestic and foreign missionary work, inasmuch as any exclusive spirit is contrary to the spirit of the Gospel. We recommend that the evangelical work should be reciprocal and in the same measure that we receive, we should be ready to give. We declare, therefore, that any field, in carrying on its work, should not hesitate to receive help if such is needed.

Nationalism is the purpose and effort of the Evangelical Church to support, govern and propagate itself, as a result of a profound consciousness of responsibility which normally should develop in harmony with the pure gospel of Christ, with the laws of the country in which it is established and with the special characteristics of the people, without severing its spiritual communion with the universal church.

With regard to the nationalist movement, certain problems necessarily present themselves and these should be studied.

It is sufficiently proven that in all the Hispanic-Amer-

ican countries of the Caribbean area, there are national elements capable of assuming leadership of the work, and therefore it is time for them to begin to do so. In order that there may always be an efficient leadership, it is necessary that the greatest opportunities for their education be provided.

The relations between the foreign and national workers should be based on a frank and sincere companionship born of the sentiment that they are co-partners in service. As far as possible the nationals and the foreigners should be in complete agreement in all their relations to the work.

Taking into account that the nationalism which we desire and proclaim is based on the principle of justice and Christian love, we esteem it opportune that we declare our hearty gratitude to our brethren, the foreign workers, who, with such abnegation, sacrifice and such splendid spirit, brought to us the supreme blessing of the gospel of Christ. We would commit the sin of ingratitude and inconsistency were we to forget the incalculable benefit the foreign workers have done us in bringing to us the gospel of Jesus Christ. Therefore we here make public our most profound gratitude to these our brethren.

### EVANGELISM

The Commission on Evangelism, under the presidency of Rev. Maximo Montel, of the Baptist Church of Cuba, reported as follows:

By evangelism the commission understands the proclamation of the evangelical message following the most practical and efficient methods to produce as soon as possible abundant fruitage both in individuals and in environment.

Every efficient means should be used to produce in

individuals the conviction that the religious problem should be confronted by everyone personally.

We urge that interdenominational national evangelistic campaigns be pushed, that frequent interchange of ministers be promoted, and that national and international evangelistic committees be organized.

Since the Congress of Montevideo organized a Committee on Evangelism for South America, it is our conviction that this Congress should organize a similar committee for the northern area of Latin America, with both committees related.

Conferences should be held and literature published regarding Christ's teaching concerning capital and labor. Lectures on Christ and Christianity should be arranged with the circulation of publications especially adapted to the intellectual class, following the recommendation of the Panama and Montevideo Conferences.

Closer relations should be promoted between the members of different churches and nations by means of visitors and otherwise. Clubs, conferences and congresses should be organized for youth. Means of promoting more prayer and heeding the presence of God should be studied.

We recommend the following methods for evangelization: Conferences giving information regarding the purpose and methods of evangelistic campaigns; the selection of evangelists and other consecrated workers, with spiritual preparation of the congregations; special meetings of prayer and consecration; a plan in which all the forces of the church function; extensive publicity; special prayer services during the campaign and intensive work among individuals.

Evangelistic and apologetic lectures without worship are commendable in special cases, but not as a regular method. Preaching in the plazas, hospitals, prisons

and other public places where the laws of the country are not violated, is recommended.

A great need of our country is to present a living Christ who both regenerates the individual and transforms society.

#### MINISTERIAL CULTURE

A Commission on the Culture of the Ministry is probably peculiar to the Havana Congress. It grew out of the feeling that Latin America needs not only a well prepared ministry, intellectually and spiritually, but one that is cultured in all of those gentlemanly characteristics so dear to Latin peoples. Dr. Marcial Dorado was the chairman of this commission and Sr. Perez, of Guadalajara, secretary, with the presidents of several union seminaries as prominent members.

The report advocated a comprehensive course of studies for the ministry, including theology, sociology and practical church methods. Short courses for laymen were recommended and an extra year for graduate work. The union seminaries in Mexico and Porto Rico were commended, though with a recommendation that their courses be broadened. Additional union seminaries in Cuba, Colombia and for Spanish-speaking churches in the United States were urged by the commission. Special instruction to maintain national and denominational loyalty of the students in union seminaries was approved by the Congress, though not without considerable objection on the part of those who thought the effort should be to encourage international and interdenominational thinking. Miss Constancia Perez, in deaconess work in Mexico City, made a strong plea for more consideration of the training of women for Christian service, and a further recommendation

along this line was adopted. Better books in Spanish for seminary libraries, an appeal to the Committee on Coöperation for more textbooks on religious education, and an urgent suggestion that missionaries should very promptly familiarize themselves with the Spanish language, history and traditions, were other features of the report which follows:

The Christian minister should study subjects that might be classified under the following three heads: those that lead to the highest conception of Christ, in order to arrive at the highest conception of God; those that lead to the most complete knowledge of man, in his personal and social life; those that furnish the best methods for bringing man into relation with God and his fellow men.

In order to assure the suitable preparation of the minister in these subjects, the committee favors the establishment of interdenominational seminaries as the most efficient, economic and Christian method.

We recommend that these seminaries be organized and directed in conformity with the following principles: that they have as far as is possible, a national character; that is, that they be in harmony with the inherent character of their respective peoples; that they tend, as far as possible, to make up their teaching force of elements taken from these countries, and whenever the circumstances are favorable, these seminaries coördinate their courses with those of official educational institutions.

That in such seminaries every effort be made to respect the loyalty that the student owes to his country and to his denomination, and to obtain this last, attention be given to denominational instruction.

That another year be added as optional to the three years' course already existing, the extra time being used

in advanced studies in pedagogical, sociological, philosophical, literary or research courses.

That a special course be established suitable for lay workers of both sexes.

That efforts be made to obtain the best books and reviews in Spanish, for developing the libraries of these seminaries.

That means be sought for sending to seminaries in other lands such graduates as especially distinguish themselves, for the purpose of preparing them to serve as professors in seminaries or for other special work.

We recommend that the interdenominational seminaries in Mexico and Porto Rico receive the approbation of this Congress, and be taken as examples of Christian coöperation in the establishment of similar institutions.

We recommend that this Congress approve the projected campaigns of these seminaries for securing funds for their development.

We recommend the establishment of an interdenominational seminary in the southwest of the United States, in Cuba and in Colombia; also that schools for the preparation of deaconesses be established where needed.

We respectfully ask this Congress to recommend to the Committee on Coöperation in Latin America that its Committee on Religious Education take into account the need of textbooks for union seminaries and do what they can towards meeting the situation.

That this Congress urgently recommend that new missionaries come with the full understanding that it is their strict duty to perfect themselves, as soon as possible, in the language of the country; to understand intimately the inherent character of the people; to become familiar with the literature and history of the country and to identify themselves with the evangelistic and missionary work of the local churches.

## WORK AMONG INDIANS

A very valuable report on the indigenous races of the Latin American countries represented in the Evangelical Congress was presented by Mr. Grubb and a committee of thirteen others only two of whom were Americans. Prominent members of the commissions were Dr. Orts Gonzales and the president of the Congress, Dr. Baez Camargo.

It was reported that there were 347 Indian dialect groups in Latin America, many of them engaged in intertribal war, that pacification and the protection of agricultural Indians was a primary necessity. Massacres of missionaries were not infrequent and cannibal feasts occurred. At one time all the Christian Indians of one tribe were murdered except those who died of grippe in an epidemic. Medical work is of great importance, as many of the Indians use harmful drugs. The responsibility for this work should be on the shoulders of the national churches. It is especially important in Mexico, Peru, Bolivia and Brazil, although the situation in Colombia is critical. The securing of land and development of industries for the Indians is of great importance, and the work must be carried on in close coöperation with the governments concerned. It was recommended by the Congress that the second Sunday in October be observed as a special day to emphasize work for the indigenous races. In Mexico particularly there is developing among intellectuals a new sense of the valuable elements in the Indian civilization.

The full text of the report adopted follows:

The committee believes that the Christian churches should confess with pain and repentance the little atten-

tion which they have given to the evangelization of the Indians. A feeling of responsibility should be especially awakened within the national churches in regard to such work.

As to the objects of work among Indians we believe that :

The central object should be the clear and simple presentation of the Gospel of Salvation by faith in Jesus Christ.

The improvement of economic, intellectual and social conditions of the Indian is of an urgent character and the missions should provide the necessary agencies for this improvement.

Being the ideal of the Latin American nations to incorporate their Indians into the national life, the missions should coöperate in this task, making the Indian feel that he forms a part of the nation and encouraging him to cultivate his civil and patriotic sentiments.

As a necessary research work, we recommend the compiling of facts gathered previously by travelers and observers, the locating of the native groups, the formation of maps and statistics, the sociological study of the local communities and the locating of strategic points for the establishment of missionary centers.

We recommend as methods of approach, the pacification of the hostile tribes, the taking of steps to protect the Christian workers, learning the local dialect, and activities of a medical, social, industrial, economic and educative nature, promoting especially industries of an autochthonous character.

In order that the work may be more efficient, we recommend the following departments: spiritual or religious, medical, social, industrial (especially in the development of the indigenous industries), agricultural and educational.

We believe that the responsibility for the evangeliza-

tion of the Indians rests primarily on the national churches, and we recommend the intensifying and amplifying of their usual agencies to extend to the Indians who are already more or less incorporated and also to remote tribes and communities.

Work among Indians being a special task, we believe it to be indispensable that those who dedicate themselves to it should have special training and that their lives should testify to the power of the Gospel; that they should be without prejudice of race superiority, full of love and of the energizing impulse of the spirit of service and abnegation. We feel moreover, that these workers should be preferably natives, and possess some ideas of medicine, agriculture and industries.

For the preparation of the workers we suggest the need of agricultural, rural and institutional schools, of holding institutes in the communities and the establishing of special departments in the seminaries.

We recommend that the organization and direction of the work be in charge of coöperative national groups, preferably those already established, assisted by an international organization in consultation with the commission for work among the Indians in the United States.

#### EVANGELICAL SCHOOLS AND UNIVERSITY STUDENTS

The two commissions named above were combined under the presidency of Prof. Robert Brown, Director of the Presbyterian Boys' School in Coyoacan, Mexico, Prof. V. Tuzzio, of Cuba, acting as secretary. The absence of the distinguished Mexican educator, Dr. Andrés Osuna, who wrote the preliminary paper, was greatly regretted. On the other hand the group counted on the expert advice of such educators as the Commissioner of Public Instruction in Porto Rico, Dr. Huyke,

and professor of education in Swarthmore College, Dr. Ryan, as well as the leaders of a number of mission schools like Dr. Wharton and Prof. Torres, of Cardenas, and Prof. Routledge, of El Cristo.

The commission found that the purposes animating the evangelical schools are: the formation of character in harmony with the principles of Christ through the influence of an irreproachable life on the part of the teachers on the staff, Biblical precept and the influence of the church; to produce individuals useful to society, making them suitable for carrying on those social functions for which they have a special aptitude; and to develop them in such a way that their lives may grow within an atmosphere of intimate relation with Christ and a joyous and efficient service to humanity. It endeavored to discover more clearly the real place and purpose of these schools in the various Latin American countries where the government is often jealous of its educational prerogatives. Strong emphasis was placed on the absolute necessity of all forces who came to teach in these schools being thoroughly Christian in their example as well as thoroughly identified with the Latin American people. The commission was only able to begin this vast study, which should be carefully continued since it is one of the most difficult questions which the Christian forces face at present.

The recommendations of the commission were:

Evangelical schools should be established and maintained in the countries of the Caribbean. The evangelical schools should be non-commercial, non-sectarian, non-political. The evangelical schools should not adopt as their standard instruction on a charity basis; any monetary or other aid offered to students needing it should be of such a character and given in such a form

that the beneficiaries will realize that it is in the nature of compensation for ability and an opportunity furnished by our institutions for students to make their way by their own efforts.

We recommend wherever possible the establishment of special rural schools and those teaching agricultural, commercial, and industrial work.

We recommend that in addition to the primary schools and the special schools, secondary schools be established in all the important centers of population, and that all these schools be developed in accordance with the government program and that the aim of these schools be essentially Christian.

A central normal school should be established in each region and the minimum requirement for admission to this school should be the completion of the secondary school course in the particular country concerned or the equivalent.

A central vacation institute for teachers should be set up in each country, wherever feasible, in which practical demonstrations of methods and procedures may be given and work done to keep the teachers in close touch with modern trends in education. This summer institute should be held in an attractive location and half the time should be given to recreation.

The evangelical schools must meet the requirements of the public educational programs in the countries in which they operate, without neglecting the special purposes which animate evangelical schools.

The evangelical school should always promote patriotic spirit among the students, inculcating in them love for their country and inspiring them to respect her laws and interest themselves in all that tends to benefit their country.

The official language of the evangelical schools should

be the language of the public schools of the country in which the schools are established.

The evangelical school should offer opportunities for experimentation in the field of education, thus opening the way for trying educational methods and practices that, because of their validity, may be generally adopted.

By "socialization" of the school we understand making the school a center in which the life of the pupil will develop not in accord with some special mode of conduct for school life, but following the usual habits and customs in the ordinary life of the home and the playground. This commission suggests that schools having several grades make an effort to put into practice in one of the grades the method of socialization indicated.

Since the Bible is the supreme book which contains the treasures of religious experiences of inestimable value for human life, it should not be considered simply as an ordinary school subject in which pupils must be examined to determine how much of the content has been retained, but also as a subject for the development of life.

It is recommended that if possible, a pedagogical publication be established to promote educational advance as outlined in the plan placed before the commission and meanwhile that the *Educational Review* now published in Mexico be used.

The teacher in the evangelical schools should take a lively interest in national and international problems, in social, civic, economic and other movements that concern mankind; endeavoring to know the condition of society at any given moment in order to obtain the information necessary to make his teaching more effective.

Inasmuch as the teacher in the evangelical school must devote the best part of his life to teaching, ar-

rangements should be made whereby he may have the benefits of a pension and insurance plan.

As to the private life and public conduct of the teacher in an evangelical school, they should be in keeping with the dictum of the wise Cuban educator, José de la Luz y Caballero: "Anybody can impart instruction, but only he can *educate* who is himself a living gospel."

Concerning university students the following statement was approved:

The problem of student life is in a large measure the problem of personality. It is not only a problem of adequate equipment, of a curriculum that is in sympathy with the current of modern thought or of a faculty which devotes itself exclusively to teaching. It is a problem which touches the students during their life in school and university and affects their relations, both theoretical and practical, with the social, moral, economic and religious life of their generation. This Congress feels that the time has arrived to make a strong effort in order that our evangelical youth in attendance on the schools and universities of the nation should be able to live and study in an environment that is purely evangelical and in which they can take a practical part in the solution of the problems which affect the life of their people. Therefore, the commission recommends that in all scholastic centers there be established evangelical hostels where our students may live in an evangelical atmosphere and where they may have opportunity to study the social, moral and economic, as well as the religious problems of their day.

#### RELIGIOUS EDUCATION

The group studying religious education at Havana, along with the one studying literature, was composed

almost entirely of specialists who have given much of their lives to this work. They were inspired by the presence of Dr. Wade Crawford Barclay, who led the study of this subject at Montevideo and has since met with workers in South America, Mexico and Cuba to carry forward the plan for producing an indigenous literature for Sunday Schools, day schools and churches in the Spanish and Portuguese world.

The movement started at the Montevideo Congress to develop a series of textbooks for the training of teachers and for the religious education of children and adults was approved at Havana and its scope enlarged. Prof. Erasmo Braga, president of the South American Central Committee, and Mr. Hugh Stuntz, secretary, had come all the way to Havana to consult with the various forces of the Caribbean, concerning the future of this program. With representation also from Spain, this organization now covers practically the entire Spanish and Portuguese speaking world. The interdenominational committee is organized in each one of the countries whose president and secretary are members of the central committee. Four representatives at large were elected: Prof. Erasmo Braga of Brazil, Dr. Gonzalo Baez Camargo of Mexico, Dr. Francisco Sabas of Cuba and Hugh Stuntz of Argentina. After four years of preliminary work an organization has now been effected to carry out the largest and most daring program of religious education yet undertaken in any language area.

The recommendations of the commission were as follows:

*Religious Education in the Home, and for Young People:*

1. In recognition of the fact that the evangelical churches fail in great measure to offer a program of activities that satisfies the needs of young people today, the committee recommends that pastors and Christian workers make every effort to supply this deficiency.

2. The committee recommends the preparation of a simple manual that deals adequately with matters relating to religion in the home, and to the relations between fathers and mothers and their children, and that parent-teachers' associations be organized in our church schools in order to bring about a more complete and intimate coöperation between the church and the homes of the church constituency.

*Religious Education in Evangelical Schools:*

3. The committee recommends that our secondary schools prepare their students for Christian service, offering courses in religious education, and that marked emphasis be made upon the necessity for teachers whose example shall encourage and influence the formation of Christian character.

4. The committee recommends that students of our theological seminaries shall be fully prepared, upon graduation, to promote and organize the work of religious education according to plans that are judged most satisfactory for each region.

5. It is recommended that our seminaries offer brief courses for the better preparation of lay workers and other members of the churches, providing them in this way with the means for improving their contribution to the work of religious education.

6. The committee recommends that seminary students shall study the courses in the "Standard Program

of Training in Religious Education" adopted in Latin America.

*Study Courses and Other Literature:*

7. The committee recommends that a new and complete series of graded courses be prepared for use in the church school that shall be based on the psychological requirements of Latin American people. As far as possible these courses should be original.

8. It is recommended that a special course, short and simple and attractive, be prepared for the missionary church schools, or branch schools, or primitive schools, and that these lessons include Bible stories, legends, stories, pictures and other material that lends itself to the most adequate and interesting teaching.

9. It is recommended that a manual for new converts be prepared, and that besides including in this manual the fundamental teachings concerning the Christian religion, it shall also contain stimulating suggestions as to practical problems of living the Christian life.

*Leadership Training:*

10. The committee recommends that provision be made for the adequate preparation of teachers in the church schools, and for this purpose the committee endorses the plan of preparation by means of an elemental training course, by an advanced training course following the official standard course established by the International Council of Religious Education.

*Training in Worship and Programs of Worship:*

11. The committee recommends that the courses for the training of leaders in the evangelical churches shall provide especially for training in worship, and that textbooks for this purpose be prepared as soon as possible.

12. It is recommended also that aside from the translation of texts now in existence or the early preparation of new texts in Latin America, immediate steps be taken by the Central Committee to make a careful study of this matter of worship in the evangelical churches and the kind of worship training that may be most effective.

13. The committee recommends also that special attention be given to the devotional part of the church school program, not considering it merely as an opening exercise, but rather as an essential part of true worship.

14. Further, the committee recommends that in all churches a committee be charged with the responsibility for the worship part of every program, seeing to it that each program has an objective, that is, a central theme about which all the parts of a program are to revolve.

15. It is also urged that special care be taken in each department always to prepare the devotional part of the program in accordance with the needs and the development of the members of each respective group.

#### *Christian Service:*

16. We recommend that Christian religious education shall not only provide pupils with a solid basis of information but should also offer ample opportunities and means for the practical expression of the ideals being inculcated.

#### *Organization:*

17. The committee recommends that the Evangelical church schools shall follow a progressive plan of graded organization by classes and departments which shall correspond to the psychological requirements of the different age groups.

18. It is recommended also that a standard of organization be prepared and adopted for the different categories of church schools.

*Buildings and Equipment:*

19. The committee recommends that an attempt be made to adapt buildings now being used for church school purposes in accordance with the plan of organization recommended, and that when new church buildings as well as other buildings intended for religious education purposes are planned, present and future needs shall be considered in order to put into practice the plan of organization referred to.

20. We suggest the need of observing esthetic values when considering the remodeling or building of edifices destined for the work of religious education.

21. We recommend that the furnishing and the equipment shall be adapted to the age of the pupils and follow the progressive plan of organization, and in regard to the materials of teaching, it is urged that adequate and sufficient literature be provided for teachers and pupils.

22. We recommend that use be made of manual work, and of project activities with social and beneficent aims, and that the requisite equipment be provided for this work.

*Native Indian Races—Religious Education Needs:*

23. The committee recommends that simple lessons be prepared for the use of church schools among Indian races, wherever there is sufficient need for such lessons in the native dialects.

*Central Committee and Regional Committees on Religious Education:*

24. The committee recommends that the Congress of Havana, in representation of the evangelical work in the region of the Caribbean Sea, approve the plan of the Central Committee on Religious Education and authorize the organization of Regional Committees which shall form a part of the Central Committee Or-

ganization. The presidents and secretaries of these Regional Committees of the Caribbean Sea region together with the presidents and secretaries of the regional committees in South America shall form the membership of the Central Committee on Religious Education in Latin America.

It is further recognized that the sub-committee on religious education of the Committee on Coöperation in Latin America with its constituent boards shall co-operate with the Central Committee in the production and distribution of religious education materials.

The committee recommends that the membership of the Central Committee be enlarged to include four members at large, to be elected by the Central Committee. The Havana Congress recommends that for the time being the following named persons be accepted as the members at large: Dr. Erasmo Braga of Brazil, Mr. Hugh C. Stuntz of Argentina, Prof. Gonzalo Baez Camargo of Mexico, and Dr. Francisco Sabas of Cuba.

#### THE CHURCH AND THE COMMUNITY, MEDICAL WORK AND INDUSTRIAL PROBLEMS

The Commission to study the Attitude of the Church Toward the Community, Medical Work and Rural and Industrial Problems, had an interesting personnel. Sr. P. M. Acosta, a Porto Rican by birth, educated in the United States, now a pastor in Cuba, was elected chairman of the group. He handled the discussions, frequently charged with dynamite, with a calmness and tact which brought him the admiration of all. Two of the authors of preliminary papers, Sr. Ramirez of Mexico, appointed one of the reporting secretaries of the Congress, and Dr. Alberto Remba, a Mexican living in the United States, chosen one of the vice-presidents of the Congress, were in the group. The

nationalities represented were Cuban, Porto Rican, Mexican and North American, the Latin Americans predominating in a proportion of two to one.

A member of the commission reported that the discussion the first afternoon was acrimonious, the group being told in forceful language that the Protestant Church in the U. S. A. was in the hands of the capitalists, that a pastor did not dare to raise his voice in criticism of the existing social order for fear of losing his post, and the evils of prohibition were dwelt upon, it being stated that there were more saloons now than before the passage of the Volstead Act. Nothing that was said or cited as proof by others in the group that the things just mentioned were not true of great sections of the United States, seemed to stem the storm. After two hours of discussion the committee broke up with a sense of calamity overhanging its future work, as the majority felt that they had come together to discuss the problems relating to the Caribbean area, rather than solely existing evils in the U. S. Throughout the days that followed, turbulent at times, each one contributed his opinions and suggestions and many constructive measures were agreed upon.

The discussion of the attitude of the church toward the community occupied the major portion of the allotted time and interest of the group. Many phases of social work which the church might undertake were discussed, amongst them the need of providing wholesome recreation, the unemployment situation and the urgency of providing some simple employment agency; the provision of inexpensive eating places where the Gospel might be preached during the rest hour; an understanding of personal hygiene and public health.

The great influence of the Gospel in improving the economic and educational status, as well as the spiritual life of the convert to the Evangelical Church, was stressed time and again.

The recommendations as approved by the Congress are as follows:

1. That the Congress designate a permanent commission on social welfare to be composed of representatives of all denominations working in the Latin American countries. This commission to study the problems, propose solutions of same and help in their application.
2. That in each country represented in the Congress there be a permanent sub-commission working towards the same ends; this sub-commission to be also of an interdenominational character.
3. That a permanent section be solicited in the different evangelical papers, official organs of the churches published in the countries represented in this Congress, to foment and defend the interests of Christian social work.
4. That pamphlets be published by chosen writers concerning the different problems in the community in order to stimulate an interest in an active campaign against the evils which afflict society in our respective countries.
5. That it be suggested to the local congregations that in addition to the commissions which they already have in their official boards, sessions or other governing bodies there be added a permanent commission which shall be known as the Commission on Social Work for the Community.
6. That as often as our pastors may judge prudent they shall prepare sermons presenting these subjects and suggesting remedies.

## MEDICAL WORK

The discussion of evangelical medical work centered around the necessity of establishing at least one evangelical hospital in every country, of the need of having a place where patients, members of Protestant churches, could go without being persecuted as often happens in other hospitals and clinics; the need for trained nurses; for class work on home care of the sick; for baby welfare and home hygiene. The commission had the expert leadership of Dr. Hildreth, for many years director of the Presbyterian Hospital of Porto Rico.

The following recommendations of the commission were approved by the Congress:

1. That medical work is an important and necessary part of the evangelical program and, owing to its importance and the high cost of its maintenance, it ought to be a work that shall be done through interdenominational coöperation.
2. That there be an endeavor to establish at least one evangelical hospital in every country, and more if possible in the larger countries. That in these hospitals we establish: (a) schools for nurses, (b) boarding accommodations for medical students and doctors who have recently graduated.
3. That in countries where there are no evangelical doctors or nurses, the churches select such individuals as may have a vocation for that work and aid them in their preparation.
4. That wherever it may be necessary, evangelical medical dispensaries and itinerant missionary clinics be established.
5. That stimulus be given to the production of Christian medical literature.

## INDUSTRIAL AND RURAL PROBLEMS

The sub-committee to draft the resolution on Industrial and Rural Problems, to be presented to the commission for discussion, decided to interject several items of a general nature which were not being presented otherwise to the Congress. Amongst these were the Pan American Treaties of Conciliation and Arbitration. The North American members expressed considerable surprise when it appeared that none of the Latins in the group apparently had heard of these treaties. At first there was considerable opposition to including a mention of them in the resolutions, as it was stated that anything carrying the name "Pan American" was odious; that the Monroe Doctrine was held in great disapproval. But when the group understood the import of the treaties, they voted to include them in the resolutions to be presented to the Congress.

A suggestion of the sub-committee that a resolution citing the responsibility of the church in helping to create a right public opinion on social welfare be passed, was omitted probably in order to please some who urged that the church had no responsibility for the same.

The recommendations as approved by the Congress are as follows:

1. That it should not lose from sight the lamentable conditions of the workmen in rural regions, conditions that result in the last analysis, in injury to the entire community.

2. That it approve and sustain all those movements that tend to the establishment of social justice on the earth, among which appears as most important recognition of a maximum working day of eight hours, as a fair measure of physical effort.

3. That it accept and support all those movements that tend to the general establishment of wages which shall permit that the workman, whether rural or industrial, shall not only exist but may also live; that is, wages that shall be sufficient to live hygienically and comfortably. We affirm that industrial enterprises should pay the highest salaries that are economically possible.

4. That it approve and support all those movements which tend to the final emancipation of woman. It is recognized that her actual situation is far from ideal and we recommend that the church proclaim and defend her natural civil and political rights. We consider that it is necessary to improve the condition of woman's work in factories and shops and to pass laws that shall protect women and shall implant official pensions for widows and orphans.

5. That the church, whose Teacher and Saviour is called the "Prince of Peace," shall devote itself with all fervor to the task of propagating the idea and the ideal of universal peace, sustaining with all its power and vigor the movements and institutions that tend to establish peace and harmony throughout the world by means of the approach of man to man, people to people, and race to race.

6. Following the example of Christian churches in various parts of the world, the evangelical forces represented in this Congress shall approve, adopt and support the Treaty of Paris, which eliminates war as an instrument of international policy.

7. That we approve and sustain the Pan American Treaties of Conciliation and Arbitration which make improbable any war between the countries of the new continent.

### LITERATURE

At the Montevideo Congress, the Committee on Co-operation in Latin America was requested to arrange a meeting of all the evangelical publishers and booksellers in Latin America at some propitious time. Such a meeting was held at Havana. These representatives had a large part in shaping the report of the Committee on Literature. Publishers and booksellers representing union organizations in Mexico, Porto Rico, Santo Domingo, Cuba, New York, the Southwest, and denominational organizations in Guatemala and Colombia, agreed to an organization to combine the business interests of all these groups. Thus in the future, instead of little editions of from 500 to 1,000 copies for one country, a large edition can be planned to cover all of these markets.

A new literature not only to cover the technical needs of the church itself, but also to contribute to the building of character in the Spanish and Portuguese world, received much attention. Plans, including the offering of prizes for the best works, developed to promote authorship among the Evangelical writers. A committee was appointed to work out carefully a series of textbooks for the theological seminaries of Latin America. Union bookstores with union presses in each country are necessary according to the pronouncements of the commission, the whole of which follow.

### PRODUCTION OF LITERATURE

1. That an endeavor be made to develop the literary talent of the national writers in order to create a literature which will meet more largely the multiplied needs of the evangelical work of today.

2. That the publishing houses and the boards supporting these, be requested to promote the preparation of the necessary literature by assigning certain persons of recognized literary talent to give their whole time to this service.

3. That the Committee on Literature in New York, or some other organization created for the purpose, offer one or more annual prizes for the best manuscript submitted on the following types of literature:

- (1) Devotional works.
- (2) Technical and didactic works.
- (3) Literature for propaganda.
- (4) Literature for Christian culture, such as novels, biographies, poetry and essays.
- (5) Works with a philosophical background.
- (6) Apologetics.
- (7) Literature for children and young people.

4. That the Central Committee on Religious Education be commended and urged to produce a more adequate literature for the religious education of children, young people, Sunday School teachers and lay workers.

5. That translations be made only by competent workers whose native speech is Spanish and who at the same time understand the language which is being translated, and that upon the termination of their work their translations be revised by persons whose native speech is the same as that of the original work and who at the same time understand Spanish.

6. That in the countries represented in this Congress there be established upon an interdenominational base the following enterprises:

- (1) Periodicals.
- (2) Publishing houses.
- (3) Presses.
- (4) Bookstores.

## PUBLICATION OF LITERATURE

*Books:*

1. That the Missionary Boards grant larger subsidies to publishing houses in order to meet the greatly increased demand for literature, accepting the recommendation of the Montevideo Congress that this branch of service receive up to ten per cent of their budget.
2. That the national churches organize committees on literature which shall raise funds for the publication of evangelical works.
3. That for the publication of purely evangelical works appeals be made to the American Tract Society, the Religious Tract Society, the Committee on Co-operation in Latin America and other interested bodies.
4. That when an important work is about to be published, an investigation be made of the number of copies which each book dealer in the whole field might take.
5. That appeals be made to secular publishing houses to publish at their own risk certain evangelical literature of a popular type.

*Periodicals:*

1. We recommend the publication of special periodicals for free distribution which in an adequate form may carry the gospel message to the multitudes which do not attend church services.
2. That it is of the highest importance to raise the level of our Christian periodicals in order that they may merit the attention of persons interested in contemporary problems.
3. That the editors of periodicals study the possibility of adopting uniform format in order to facilitate co-operation in the purchase of paper and other materials and in the production of supplements.
4. That the Committee on Literature in New York be asked :

(a) To establish an agency for supplying information on contemporary religious events in order to aid editors.

(b) To prepare a pamphlet containing instructions on journalism and help with suggestions on the publishing of books and pamphlets.

(c) To furnish annual biography and statistics concerning Spanish evangelical books and periodicals.

5. That one day in December be set apart as "Religious Literature Day" for the purpose of pointing out the importance of the Christian paper, and promoting its enlarged circulation.

#### *Pamphlets:*

That the publication of pamphlets for propaganda and character building be stimulated, with special effort to make them clear, correct and attractive.

#### CIRCULATION OF LITERATURE

1. That publishing houses and bookstores give increased attention to the publication and circulation of bibliographical notes through catalogs and advertisements.

2. That the managers of evangelical bookstores co-operate wherever possible in order to promote more efficient administration and publicity and to this end that they avail themselves of the Book Department of *La Nueva Democracia*.

3. That larger use be made of illustrations in evangelical literature.

4. That in all the missionary fields represented in this Congress there be established a system of colportage which will combine the sale of evangelical literature with the sale of the Bible.

5. That the pastors of churches promote the reading of biblical works for the purpose of preparing teachers

for Sunday Schools and to develop the intellectual and spiritual culture of young people.

6. That the leaders of national churches and missions prepare reading courses to recommend to pastors and other Christian workers.

### WOMEN'S ACTIVITIES

Thirteen women, only three of them from the United States, constituted the Committee on Women's Work. They presented a number of definite recommendations for a permanent committee to promote the organization of women in the churches in the various Latin American countries, and an international federation of women's societies. They urged the establishment of a woman's paper, the increased production of good literature for women and young people, especially in an effort to oppose alcoholism and cigarettes and to present to young people the ideals of purity and simplicity of life. They asked for definite help from the Committee on Coöperation in Latin America to carry out their plans through the speedy establishment of an organ of the women's work.

The report adopted was as follows:

That this Congress appoint a Permanent Committee for the countries represented here, and that said committee consist of the following persons: President, Mrs. Elisa S. de Pascoe (Mexico); secretary, Miss Isabel Govín (Cuba); assistant secretary, Mrs. Cristina P. de Garcia (Cuba); treasurer, Miss Lydia Huber (Porto Rico). To them is given full power to carry on work for the realization of the following ideals:

1. To stimulate the organization of women's missionary societies where none exist in the churches of

the countries represented here and to coöperate in the work of the societies already formed, according to the following recommendations: (a) The societies that shall be formed and those already existing shall be called "missionary" with the addition of any other necessary description in the title; (b) union organizations should be formed among the women's missionary societies of the different countries represented here, with annual meetings, in the hope that as soon as possible there may be organized an International Federation in the countries here represented; (c) these missionary societies should have before them the ideal of missionary work in their own countries, extending this work to other lands when they are able to do so; and they should maintain a practical program of activities, becoming organized in such departments as Missions, Social Service, Spiritual Culture, including in such activities the formation of societies for children and young people with the purpose of preparing efficient workers for evangelical service.

2. Special activities in social service should be undertaken by women's organizations as follows: (a) An intensive work of education in the line of temperance, giving emphasis to total abstinence from alcoholic drinks, cigarettes, etc.; (b) efforts to present to our young people the ideal of purity and simplicity of life, to draw them away from the frivolity and other modern tendencies that affect the formation and strengthening of Christian character; (c) an extensive use of the literature mentioned in the pamphlet "Literatura Escogida," prepared by the Committee on Coöperation in Latin America which has been found helpful in both moral and intellectual culture; (d) work toward the goal that the evangelical women of Latin America may have a union periodical, beginning by inspiring the different societies to send articles to *Antorcha Misionera*,

the official organ of the National Union of Mexico; (e) the publication of a pamphlet describing the work accomplished by this committee, with other related data.

3. That this Congress recommend to the Committee on Coöperation in Latin America: (a) That it coöperate directly with the women of these countries in the preparation of literature so much needed in the work of the evangelical women of this area and in the most effective realization of all the plans here presented; (b) that it stimulate the work of reaching all the women that should be interested in this program and in the widest distribution of literature especially adapted to meet the needs of women and children, in adolescence, youth and maturity.

During the busy days when these findings were being prepared by the commissions and adopted by the general sessions of the Congress, the matter of publicity instead of dropping down increased in volume. Both the good will of the press agencies and the careful way that the material was submitted by the Congress to the editors explain this. In true Latin style the editor of each Havana daily and the representatives of all the press associations received a courtesy visit from an officer of the Congress before its opening and the whole significance of the meeting and the processes of furnishing material were discussed. It was decided to issue two press bulletins a day, one at noon for the afternoon papers and one at nine p. m. for the morning papers. Advance material from the speakers at the public meetings was furnished as early as possible. Special interviews with prominent delegates on particularly important topics were arranged. In addition to this the secretary of the Committee on Coöperation

called personally on the editor of each of the daily papers and press associations every day. Too much praise cannot be given to the men and women of the press who, recognizing clearly the delicate position of the Congress both in international and ecclesiastical affairs, played absolutely square in every report, and not for one single time did any of them make sensation rather than truth the controlling motive in their reports. Special feature articles made up of the conclusions of the various commissions were arranged after conference with editors of particular papers. Considerable friendly rivalry was developed especially on occasions like the day when the press announced the settlement of the religious question in Mexico, and there was particular anxiety to secure the opinions of the Mexican delegates at Havana.

An equally interesting process was the one carried on to furnish the delegates with the results of the deliberations of commissions and other actions of the Congress. The American delegation, since many did not speak Spanish, the language of the conference, required special service. One of their members in each of the thirteen permanent commissions, was requested to secure the findings before they were presented to the Congress at large. A committee was organized to gather publicity data, especially concerning the personnel of the conference, and day by day bulletins of interest were issued to the American delegates.

The enormous task of furnishing to each delegate either in English or Spanish the conclusions adopted by the Congress was completed practically on the hour when the Congress itself finished its work. During the

last three days of the Congress 20,000 sheets of mimeographed material in the two languages were delivered to the delegates.

When the Congress was half over it looked like it would be impossible to finish the immense amount of business before it. However, the final report was adopted an hour before time for adjourning the last business session Saturday morning, giving an unhurried time for a period of devotion and meditation led by the Rev. E. Lango, of the Presbyterian Church of Mexico, an hour when this remarkable man brought the Congress into its most intimate corporate consciousness of God and the deep significance of the common experiences then coming to a close.

At the closing session several resolutions were passed which showed the far outreach of the gathering and how in the closing days it began to realize its relationships to many movements emerging as a result of study and fellowship.

The conference, although called to consider the work of the Spanish-speaking churches, recognized the importance of Christian work among the foreign elements, especially the English-speaking colonies in these countries. Three delegates from the Union English-speaking churches in these countries were present: Rev. M. A. Chappel of Havana, Rev. J. F. Jenness and Rev. R. E. Marshall of Panama and the Canal Zone. The pastors from such churches in Mexico City and San Juan were unable to be present. A resolution expressing interest in and appreciation of the work done by these churches was passed by the Congress.

The Congress also passed a resolution showing its appreciation of the new relationships Latin America now has come to have with other Christian bodies of the world through the International Missionary Council, which at its Jerusalem meeting invited Latin America to name three of the thirty-seven members of the directing committee of the Council.

Action was also taken endorsing the magazine *La Nueva Democracia* as suitable for use in presenting the Christian message to the intellectual classes and recommending to the missionaries that they help to circulate it to this end.

The Congress passed unanimously, after a spirited discussion, a resolution introduced by the Spanish delegates appealing to the Spanish government for a larger religious liberty which would enable the small evangelical community in Spain to have complete legal recognition. As an additional tribute to the high regard in which Spain is held, the Congress passed a resolution thanking the Spanish delegates for the contributions they had made to the Congress, and appointing Dr. José Marcial Dorado, one of its honorary presidents, to represent the Congress at the National Evangelical Congress called for Barcelona in August of 1929.

On Saturday afternoon the delegates accepted the invitation of the Governor and other officials of Matanzas to be their guests in this "Athens" of Cuba, where was given one of the most remarkable demonstrations of affectionate regard ever received by Evangelicals from any governmental group.

The final closing solemn session, held in the Martí Theatre, with addresses by the president of the Con-

gress and the secretary of the Committee on Coöperation, was preceded by a memorable communion service in English in the Union Church. The language of the Congress had been Spanish, with practically no public translations. Here the order was reversed and Spanish-speaking delegates joined their English-speaking brothers and sisters in this long to be remembered service. Among the leaders in this service were Dr. M. A. Chappel, pastor of the Union Church, and representing these various English-speaking organizations in Latin America; Dr. James B. Rodgers, representing the churches of the Philippines; Rev. Barney Morgan, newly appointed superintendent of the union work in Santo Domingo; Dr. Paul Menzel, of Washington, representing the German and Lutheran elements of the Evangelical Cause; C. Manly Morton, professor of the Union Theological Seminary in Porto Rico; and Prof. Gonzalo Baez Camargo, president of the Congress. With the experiences of this communion service in mind, the decision of the delegates of the Congress to organize themselves in a prayer league to seek unitedly God's guidance in facing the large program outlined for itself by the Congress becomes the more impelling.

## CHAPTER V

### SIGNIFICANCE

Can the young man be trusted? That is the great question every father asks about his boy as he turns into adolescence. So it is the question of every mission board as the young church becomes willing to undertake its own direction. This was the question of questions in the mind of everyone as the Havana Congress met. As it adjourned, the reply of the foreign observers seemed to be unanimous: "Yes, the Latin American Church can be trusted."

This does not mean that the youngster showed himself as wise, as cautious, as world-visioned, as are his elders. It does not mean that his speech is always as elevated, his emotions as controlled or as profound, his deliberations as mature, his program as finished, as that of his fathers, schooled in the theologies and the philosophies of the centuries. Nor does it mean that the Latin youth will follow entirely the Anglo-Saxon mold of his elders. But no one present could fail to realize that, while admitting certain crudenesses and immaturity, there was in the Congress real life and leadership and, withal, restraint.

What Havana did furnish was an adolescent group intensely interested, as are all adolescents, in their own problems. The Congress did not face at all seriously many of the great questions which are today troubling the advanced ranks of religious forces of the world, such as the message of Christianity in face of the tremendous movement toward secularization of life and

the reaching of the intellectual classes, the relationships between the church and the state (in spite of the critical situation in Mexico), racial relations, international peace, economic imperialism and Christian union.

Not that more than a very small minority would have opposed the idea that these were matters of interest to Christians. All of these questions were treated by individual speakers and findings were adopted concerning some of them. But Havana showed that a keen awareness of these world problems and their close relationship to the development of the struggling young church in Latin America is one of the characteristics yet to be imparted to the movement.

That Latin American Christians have been isolated from these great movements need not surprise us, when we think of how few representatives of such movements have visited these lands as compared with the great number that have gone back and forth between the Orient, Europe and North America. Probably half of the delegates at Havana had never attended any kind of international gathering before. That group of leaders who move around the world from conference to conference, finders of findings which will advance a step still further than the daring declarations of a previous gathering—that group was not in the Havana gathering. The few North American “experts” who were there refrained both because of the previous agreed rules of the game and because of limitations of their Castilian, from insisting on slipping in paragraphs on world movements to make the report sound more finished back home.

It would indeed be difficult for any foreign missionary leader not at Havana to appreciate how totally and

completely the Congress was of, for and by the nationals. Probably in no "missionary conference" ever held in any part of the world, Shanghai, Madras, Bolenge, Tokio, Montevideo or Jerusalem was the voice of the foreigner so completely absent and that of the native so continuously present as at Havana. It may not be too much to say that in the modern missionary enterprise this Congress was the first complete shift from a mission centered movement to a church centered movement.

Havana then takes on special significance for the missionary enterprise, not only in Latin America, but for every part of the world. It shows both the advantages and disadvantages of such a movement. The disadvantages are the lack of a world vision and of philosophic treatment of problems.

The advantages were in the first place an absence at Havana of what has always limited the largest influence of former conferences, at least in Latin America, the feeling of the nationals that something had been "slipped over" on them by a canny foreign delegation. In the second place Havana had its feet much more on the ground, dealt with more actual situations in language which the ordinary constituent could understand, with a much larger number of delegates actually doing the work in the field than most similar gatherings.

So the findings at Havana, instead of giving us valuable modern statements on theology, call for a practical program of establishing a union seminary in each geographical center for the Caribbean and a campaign for financing buildings for these institutions; in religious education, instead of framing a new definition of the subject, a definite course of study, written by

nationals, is approved, and a central committee set up for producing the same; in the report on the method and message the central idea is the practical plan approved for the formation of a Latin American Federation of Churches; in the matter of literature, instead of pronouncements as to its central place in Christian propaganda and need of larger study of the question, plans for Latin authorship were approved and publishing agencies were federated to insure larger and better distribution. While no outstanding pronouncements were made concerning the application of the Gospel to social questions, a commission was appointed to work on this matter in connection with one of the Committee on Coöperation in Latin America. And so on through the thirteen commissions the functional element was predominant.

The fact that the Havana Congress was called to consider specifically the religious problems of the Caribbean area might have justified fears that it would develop only a regional or a provincial mentality. But the outlook changed as soon as the debates began and the purview of the discussions was enlarged to include all-Latin world problems rising from a common background, both racial and religious.

The presence of two visitors from Brazil was also influential in placing before the Congress the fact that, notwithstanding the differences in traits of character, language and political development, both sections of the Latin American world, the Spanish-speaking section and the Portuguese-speaking section, are inseparable.

Those who were responsible for the framing of findings and recommendations took a comprehensive view

too when they formulated their statements in the light of experience accumulated at Panama and Montevideo. And properly addressing themselves to the constituencies of the Caribbean area, they adjusted their program to those adopted by the former congress and took forward steps.

The relationships between foreign and national workers as well as between the groups from different nations and those of different denominations was often to the fore in the meetings of delegations previous to the Congress. Before the opening it looked as though there might be some disagreeable clashes in regard to these relationships. In a preliminary meeting a national said that he thought the secretaries of boards should be given to understand very clearly that these countries had now come to the place where they did not need any more missionaries "who consider themselves as the fourth member of the Holy Trinity." During the Congress, while there were helpful conferences between individual board secretaries and national workers, there were no public declarations and, as far as this writer could see, no secret movements as at Montevideo that caused reflections on the missionaries and boards. The Commission on Self-support and Nationalism in its discussions showed unanimity in the feeling that national churches should be unquestionably encouraged and unselfishly developed and that more and more geographical divisions over the Civil War in the United States, and theological divisions caused by local conditions in Europe should not be continued in Latin America. The plan now being carried out in Santo Domingo for the development of a united church was recognized as of

great importance, the only criticism expressed being that even that plan had been suggested by foreigners. The idea of reciprocity was stressed, for example, with Porto Rico sending its own workers to serve the one hundred thousand Porto Ricans in New York, and Mexico helping to solve the special problems of her own people in the United States, thus repaying, to some degree, the service rendered by North American missionaries to the Caribbean.

It was made clear that a foreign worker included one going from Cuba to Mexico, or from Porto Rico to Santo Domingo, just as well as one going from the United States to Guatemala, and that all of this interchange of workers between all the nations should be entirely on a coöperative basis. Some nations will naturally be able, because of their superior economic and spiritual development, to send larger numbers of workers to other nations, but in no way must they for this reason think themselves superior.

The idea of a scientific survey of one's field, so well known to the North American and other national entities has never taken hold in Latin America. The young organizations have been almost completely taken up with their own problems within their own circles. Some effort had been made to gather statistics from the various fields and to make known to all coming to the Congress the situations of the different nations. This was not successful, however. One of the surprises in store for the delegations from this and that nation was the great ignorance of conditions in one country existing among the people of other countries. Said one of the enthusiastic young women of the Mexican delegation: "How in the world could I have lived

up until now, supposing that everybody else knew as much about my country as I did. Even my Cuban friends just across the Gulf have never seen a typical costume of our native Mexicans. They seem to know little of our customs and are hardly aware of our mode of living, so markedly influenced by our large Indian population."

It was a great surprise for such a splendidly organized company as that from Porto Rico to learn that sufficient progress had not been made in Venezuela for the church there to send to Havana even a single ordained minister as its representative. The delegates from Porto Rico were most enthusiastic about preaching in plazas and other public places, but when a resolution recommending this was pressed, the Mexican delegate, mindful of his national constitution which prevents all religious meetings outside churches, had to insist on a saving clause stating "wherever this is not against the law." The tremendous Indian problem in Guatemala does not affect the churches in the West Indies in the least, as, on the other hand, the problem between the whites and negroes, growing apace in the West Indies, has no place in Guatemala. Cuba, without any interdenominational organization, found it difficult to understand the united church which is being built in Santo Domingo, where the names of the denominations have given way completely to the common name, "Evangelical Church of Santo Domingo." The Porto Rican delegation, proud of their position as an integral part of the United States, were surprised and hurt when the Mexican delegation resented the address of a Porto Rican who seemed to think that his country might serve as an example for others. The Anglo-

Saxon delegation was agreeably surprised at the power of the Latin Americans to conduct a business session with dispatch, while, on the other hand, the Latins were greatly impressed with the ability of the North Americans to keep their hands off the machinery and sit by quietly and sympathetically, without assuming a supposedly characteristic attitude of bossing.

Dr. Vicente Mendoza, remarking on the unifying influence of the Congress, said :

"We arrived at Havana with our differences and peculiarities as distinct bodies. We arrived with our preferences and our viewpoint, natural to our experience and our individualism. We were provincial. We expressed ourselves according to our own surroundings, our own resources and our own capacity, failing to have a general viewpoint, an ample and specious perspective. Some no doubt came from a small routine, without initiative, without vision, and it may be without even a well defined object guiding their daily tasks. What a blessing it was then to grow into a realization of our essential unity, not simply as a people belonging to the same branch of the human family but a recognition of our spiritual entity, our common objectives, common problems and common ideals. This was true not only in the abstract but concretely in evangelism, in education, and in the facing of our social problems. Spiritually we came to feel our identity with the great assemblies of the past, especially the more recent ones which have defined the orientation of our Christian activities.

"At Havana our hearts were moved by the spirit of the Jerusalem Conference, by the great gathering at Lausanne and the Congress on Christian Work at Montevideo. These reinforced us and made us a part of the great Christian assemblies of these modern days.

We recognized clearly that which unites us and we gave little attention to that which divides.

"Our ideals have grown because our horizons have been amplified. We will never again think so provincially since we have felt so clearly the proximity of the fourteen nations here represented. Now we can paraphrase the ancient saying and declare: 'We are Latins and nothing related to Latins is foreign to us.'"

Dr. Alonso of Cuba stated another side of the situation as follows:

"We must watch our step with the greatest care. There are mighty forces working to isolate the small Protestant group in Latin America from the strong Protestant forces of the United States. If they succeed, they will then proceed, with our powerful friends eliminated, to crush us. Combinations like those of Mussolini, Primo de Rivera and the Vatican and their propaganda in Latin America for renewed devotion to the *madre-patria* bodes no good for us. As we value our lives, we must maintain close relations with our strong friends in the North. On the other hand, however, we must oppose with all our might the great industrial and material movement from the United States which threatens to commercialize our life, control our governments and crush our aspirations for self-expression. To steer our course wisely, neither allowing ourselves to be separated from our spiritual friends in the North nor be engulfed by the great material invasion from that land—there is our problem of problems."

The Congress marked a new epoch in the place that the Evangelical Church occupies in Latin America. This is particularly illustrated by the new attitude of the press. The Congress won a prominent place in the papers of all of the countries of Hispanic America.

Heretofore the Evangelical Church has gotten little mention in the press of these countries except in a critical way. Now this movement has broken through the barrier and the papers have come to see that its movements have real news value. This great difference was pointed out in the closing session of the Congress, and each delegate promised to call on the daily paper of his city on returning home to give an interview concerning the Congress. The feeling of inferiority and of opposition to the movement by the public press now being eliminated, if the leaders know how to push this advantage, it opens an entirely new epoch for propaganda of the evangelical movement.

In a special way this applies to Cuba. Bishop Hiram Hulse, of the Protestant Episcopal diocese of Cuba, believes that the influence of the Evangelical Church at the present time is less than it was twenty years ago in the island. At that time a great many of the political refugees who had lived in the United States and come under the influence of the churches, returned to Cuba members or sympathizers of Protestantism. Also the Catholic Church was accustomed to sing a *Te Deum* whenever the Spanish gained a victory over the Cubans, which made the veterans hate the church. Both of these influences, the positive and the negative, have tended to pass away, and the Evangelical Church has seemed to lose itself in its own small corner of the national life. Comes the Evangelical Congress and receives such public recognition as has scarcely any other international Congress in Havana. The government officials, from the President down to the policeman on the corner, university professors, hotel proprietors, directors of tourist agencies, managers of transportation

companies and many other elements have been deeply impressed by the significance of this Congress. The proprietor of one of the hotels said to a delegate that the Congress had been a great spiritual blessing to him. While he is not formally connected with any Christian organization, he has his own religion and moral ideas, to hold to which he is making a hard fight. The Congress, by the way its members comported themselves, by the businesslike way in which the program was carried out and the courage with which moral issues were faced, had given him an entirely new support for his spiritual life. Thousands of people who believed all kinds of insinuations concerning the Evangelical Church—that it was a modern type of peaceful penetration of the commercial forces of the United States, that it was based entirely on a narrow opposition to the Roman Church, that it was composed of a small group of fanatics with no intelligence or character—many of these have now been led to a new understanding of the real significance of this movement. Such groups as the idealists who work to change the present social and economic order and the youth, consecrated to a new day, are all now aware that in the evangelical movement they have an ally heretofore largely ignored.

In Cuba particularly, it looks as though the Evangelicals have a remarkable opportunity to work out a great aggressive program. The first result planned is a real coördination of all the evangelical forces in some kind of a National Christian Council and the development of a theological seminary, a publishing house, a weekly newspaper and a program of religious education which shall represent all the evangelical forces in the island. Conditions for the large growth of the evangelical

cause are more favorable in Cuba than any other Latin American country, with its open-mindedness, the constant ebb and flow of its life back and forth with the Protestant United States, the economic ability of its citizens to support an independent church. If the Havana Congress shall unite the forces, the division of which heretofore has been the great retarding force, Cuba may come to be the best illustration of the place of an Evangelical Church in a Latin land.

While the Congress was disappointing to those who expected that it would take its place beside the most progressive of the world movements for the Christianizing of the social order, at the same time, it must be recognized that it went further in emphasizing the responsibilities of the Christian forces in the solution of practical questions of life than has any other religious gathering guided by Latin America, and appointed a Commission on Social Service which should work in conjunction with the commission of the same name of the Committee on Coöperation in Latin America. And it greatly encouraged and reassured all who were present to see the fidelity of the Latin American churches to the faith of the New Testament and the glow of their evangelistic zeal.

A résumé of the accomplishments of the Congress as expressed by a number of the Latin American delegates brings out the following points:

First: The fraternity among the delegates has been almost perfect. In Panama the Anglo-Saxon dominated. The whole movement was new and the Latin Americans were less participant than the Anglo-Saxons. In Montevideo the Latin Americans took a much

larger part in the discussions and direction but there was still some feeling between Anglo-Saxon and Latin American elements. In Havana the North Americans took about the same minor part which the Latin Americans had taken at the Panama gathering. Here Latin Americans have mingled among themselves as though they were in their own home, glad to have Anglo-Saxons present, but rather considering them as visitors at a large family reunion.

Second: A collective consciousness has been developed. Confidence in their own power has for the first time been demonstrated by the Latin Americans. This power has been used not in any offensive way toward those that formerly exercised it, yet its possession has been consciously recognized as bringing new responsibilities.

Third: The comparisons that the various national delegations have necessarily been forced to make between the different groups have been most enlightening to all concerned. A denomination still largely dominated by foreign missionary forces in one country has seen that in other countries churches have passed beyond this position into full control by the nationals. Another church, suspicious of coöperative seminaries and other organizations, has heard from the lips of their own people a strong defense of such institutions as necessary in the development of the Kingdom. People suspicious of Christian organizations in the United States have heard these defended by Latin Americans who had experience to back their convictions.

Fourth: Latin Americans have seen at Havana the way to secure necessary liberty of action and self-direction without revolting against foreign missionary forces.

There is, therefore, less likelihood of division between the foreign and national elements especially with the Committee on Coöperation now recognized as the friendly interpreter between the boards and national churches.

Fifth: Self-confidence has made the coöperation of churches easier. There is neither so much fear of other denominations nor of foreign dominance as existed before self-confidence and a sense of power had been instilled by the Congress. In the development of a Latin American Federation of Churches, which is so greatly needed in order to fight all the sinister forces, ecclesiastical, social and political, opposing the struggling young evangelical movement, the help of the older churches in the United States is earnestly sought.

Sixth: There has been a greater realization of the existence of a strong spiritual life in many persons outside the Evangelical Churches. Government officials have not only given formal welcome, but have often quoted Scripture and given urgent Christian exhortations. The Governor of Matanzas, in his address on accepting a Bible from the Congress, as did other speakers, emphasized the dependence of public officials upon Christian forces for the solution of problems. Such participation in the real spiritual work of the Congress by outstanding men of the community will have an important influence, not only in Cuba, but in all Latin America.

Above all, the Havana gathering gave the Latin American Christians for the first time a chance to discuss their own problems in their own way. As one of their leaders declared:

"We studied our problems as we find them in our

own territory and not as they present themselves in other parts of the world. We went to the bottom of the questions which peculiarly challenge us and we saw clearly our responsibilities in reference to self-support, nationalism, the development of a strong ministry, evangelism and religious education. The work of the commissions was excellent, especially since they were aided by the experts who came from the North. There in the quiet of these small groups we got to the bottom of our difficulties and received a clarifying vision of our future such as was not experienced in the plenary session.

"We have defined our purposes and aims. Now we know where we are going, upon what moral and material resources we may count and what responsibilities we must carry. And here is the most important initiative of the Congress, a federation of all Latin Protestantism to thus automatically federate with the Protestant world at large by means of other organizations already founded. With the Latin American federation of Protestantism we will offer a united front before our people and carry forward programs which isolation makes impossible.

"The Havana Conference means that our work can never again be the same. We have seen; we have understood; we must have new life and new ideals. We must carry out the plans approved by the Congress, which means strenuous activity. The federation must be realized if the results of the Congress are to be permanent. The various national co-operative organizations must enlarge their activities. Routine and apathy must be abandoned, new methods developed, a great movement for evangelism started, the incipient program for religious education carried forward, with every worker appreciating as never before his high mission and the divine power of God at his disposal."

Miss Florence Smith, a visitor from South America, who had a prominent place in the work of the Montevideo Congress, said the following:

"Comparisons are odious and some things cannot be compared. Their unlikeness is more outstanding than their points in common. This would appear to be the case in the two congresses we are considering. Of course both were called to consider problems affecting definite areas—Montevideo for the continent of South America, Havana for the Caribbean countries. Each was held in perhaps the most progressive republic of its group. Each had an outstanding Latin American as president. In both, the discussion of vital problems in group meetings which all delegates attended according to their individual interest and selection, constituted the chief business of the day.

"But Havana presents a great advance over Montevideo in that it was planned and carried through by nationals. In Montevideo there was some evidence of strain and stress, of a tugging at the leash (real or imaginary), of a lack of integration and coördination. The Montevideo Congress was planned and organized by foreigners with residence in the U. S. A. The Havana Congress was set up and conducted by nationals with only such foreign aid as they themselves solicited. Fourteen Caribbean countries were represented in it. Can one overestimate what this means to actual and future understanding and goodwill among these nationals? In Havana they faced a common problem, with only local variations, and a common foe which turned out to be *not* the U. S. A. as a few exalted spirits would have them believe, but the evil which stalks abroad under arctic as under tropic skies and hides in every heart, whether white, black or red.

"The Havana Congress was particularly happy in its choice of a president. Baez Camargo combined Latin

American grace and graciousness with Anglo-Saxon efficiency and ability to get things done. Handsome, upstanding, perfectly groomed, undaunted by the presence of foreign experts (courteously so-called) he was master of himself and of the assembly, and illustrated the quality of Latin American leadership we may expect in the future.

"The high plateau of Latin American representation at Havana compensated in large measure for the absence of high mountain peaks. Of course, one missed John Mackay and Robert E. Speer, who were at Montevideo, and Senator Borah and the great Unamuno who had hoped to be present, but Havana had Stuntz of Buenos Aires, Ritchie of Lima, Archilla of Porto Rico, and Mendoza of Mexico, as well as Erasmo Braga, who was an outstanding figure at both Havana and Montevideo.

"The Havana Congress struck twelve in its vision of a federation for Latin America of all groups represented in all the vast area comprising the twenty republics. This was not even glimpsed at Montevideo except perhaps as a vague mirage on the horizon. And it is not only a vision, but has taken tangible form in the naming of a committee to forward its organization.

"Panama, 1916—Montevideo, 1925—Havana, 1929! Who dares to foretell the results when racial and denominational barriers shall be truly levelled by the love of Christ, and when we all put our shoulders to the wheel of a common task, free of invidious distinctions between national and foreign, between races and denominations, all energized by that one Spirit whose presence brooded over the closing meeting at Havana."

*Status of Coöperation.* As to the status of coöperative relations following the Congress, Prof. Erasmo

Braga, the Latin American probably most experienced in such questions, states the following:

"A brief review of some of the recommendations that call for a continent-wide organization of new phases of work presents a challenge to the Committee on Co-operation in Latin America, the consulting organization for the Mission Boards working in Latin America, and shows how it can help the promotion of the new movements planned at Havana.

"Sacrificial service, with new and enlarged plans on the part of the board members of this committee is imperative if the daring plans framed at Havana are to crystallize in practical results. Latin leaders insist that they must have expert help and resources from the outside in the formative period of organization. And, as many results of this new work will grow beyond the limits of denominational organizations, they constitute an appeal for joint action, without denominational bias.

"To connect the various phases of the work the Committee on Co-operation in Latin America must now act as a liaison agency between the three great areas of Latin America, Spanish-speaking South America, Brazil (the Portuguese-speaking section), and the Caribbean area, remembering that the national organizations at present are not able to man and equip a central office for this purpose. Then, as the enlargement of nationalism and the development of the consciousness of the churches on the field will more and more differentiate the Latin American churches from the Anglo-Saxon missionary organizations, the more necessary the Committee on Co-operation in Latin America and its sub-committees will be in order to provide a means for consultation, good understanding and coördination of the missionary enterprise with the growing churches south of the Rio Grande.

"Let us look at some of the outstanding plans ap-

proved in Havana, articulated with those of Montevideo.

*"Religious Education.* The production of a standard training course for teachers, of a large indigenous program of literature for Bible schools and colleges, based on materials which may only be collected through research work of a highly scientific character, the interchange of information as well as of experience, the intimate contact with the International Council of Religious Education; all this calls for some very effective and highly organized body that must weave all the threads into a strong international and interconfessional movement. The statesmanlike spirit of the Havana Congress did not confine the study of this program to the Caribbean area but identified itself with what has already been achieved as a result of the Montevideo Congress. Havana approved the plan of the Central Committee on Religious Education and boldly called for an enlargement of the committee, requesting the Committee on Coöperation in Latin America to coöperate with the Central Committee in the production and distribution of the great mass of materials on religious education.

"This is indeed the most extensive and far-reaching interdenominational undertaking ever launched in the field of religious education.

*"Literature.* The Havana Congress tackled the problem of literature on a continent-wide scale. It called for a mutual understanding among the agencies working in the United States, Europe and Latin America for the production and distribution of Christian literature. A Religious Press Day was recommended for all Latin America; the Montevideo program was endorsed and an appeal made to the missionary societies and national churches for the allocation of ten per cent of their budgets for the promotion of literature. Imme-

diately following the adoption of the findings on literature, a meeting of the managers of bookstores and editors of newspapers attending the Congress, was called and the bases for the organization of a continental coöperative organization of the publishers and bookstores of Latin America was projected. Here again a central agency for the promotion of these interests and coördination of action on the field with that of the sending boards is necessary for the carrying out of these daring plans.

*"Federation of the National Churches.* The crowning element in the wide and daring plans drafted by the Havana Congress is undoubtedly that of an international federation of the national federations of churches. This international federation will include also Spain and Portugal.

"This sense of racial solidarity was the predominant note of the Havana Congress. It is easy to perceive that the Latin American Evangelicals are now thinking in terms of internationalism of a type that makes possible many important developments in the near future. If we think of the considerable contribution made by the Latin American countries to the League of Nations and if we take notice of how the younger generation of the Evangelical Churches are taking a large share in solving their national problems, one need not be over optimistic to predict that the International Federation of the Latin American Churches will play an important role in the religious life of the Latin world.

"To carry out the plan, as adopted by the Congress, a committee was appointed, having as chairman the Rev. Angel Archilla Cabrera, of Porto Rico. The Congress recommended that this organizing committee should 'work in closest harmony with the Committee on Coöperation in Latin America, in order to promote the progress and solidarity of our Evangelical cause.'

A prayer league is to be formed. A monthly bulletin is to be published. And until the federation gets into full operation the Committee on Coöperation in Latin America is called to sponsor this growing movement for a strong, spiritually unified evangelical movement inclusive of all the Iberian peoples.

"It is highly significant that just after the Jerusalem Conference issued the call to the Christian forces of the world to join a world-wide movement to meet the secularization of life, the young Latin American churches respond by organizing their international federation of the Evangelical Churches, 'in order to bring about a more efficient advancement of our evangelical work in this area.'

"All those Latin Americans who participated in the framing of this plan were unanimous in stating that this does not mean that the growing sense of responsibility in the evangelization of this continent and the liberation of energies latent in the national churches as a result of a federal organization, precludes the mission boards from participating in the work. On the contrary, it means that, facing a new situation, the younger churches of Latin America need help, advice, and the continued interest of the mother churches, to which God gave the opportunity of planting these churches on the virgin soil of a neglected continent.

"One of the traits of our movement in Latin America is that it has developed, removed from the great world, movements on a continent that for centuries of the colonial period was completely isolated from the rest of the world. Those who study the mass movements in Latin America should observe closely this federal concentration of the evangelical churches as one of the most important spiritual movements of these days.

"The Latin Americans are now anxious to know

what the reaction to these plans will be on the part of the sending churches. Will they respond to this appeal of a continent with a helping hand and the wisest advice, placing at the disposal of these young churches the accumulated experience of those who have often before dealt with similar problems? Will the Committee on Coöperation in Latin America follow the lines developed since the Panama Congress and effectively serve as a liaison agency between this larger Latin American movement and the missionary forces which have been at work in this continent up to this date?

"It is premature to state what will be the final results when this centripetal movement gets headway, but it is very plain that something is going to happen in those lands of 'caballeros,' the inheritors of a noble culture and of a deep spiritual and mystical temperament, when that Mediterranean ideal of unity in state and church will find an expression in the religious experience of the younger generation vivified by the Living Christ to whom for generations the Iberic races have been turned in mystical contemplation."

Here then we have the keen analysis of the situation as seen by the Latin American who has had the widest experience among his own people and in the world at large in Christian coöperation.

At the last session of the Congress, in the historic Martí Theatre, the author delivered the closing address, a report of which by the *Havana Post* he dares to cite here as containing his own summary of the great Havana venture.

"No degelate to this Congress, in making a public address, could fail first to thank the Cuban people, their press and their governmental officials for the hearty welcome that has been extended during these ten

days. Cuba has been most generous and hospitable in her reception of us. Having participated in the first Evangelical Congress of Latin America at Panama in 1916, and in the second one at Montevideo in 1925, I can tell you frankly that never before have we been so royally welcomed as in this beautiful city of Havana.

"As a North American I wish to pay tribute to Cuba's artistic and spiritual contribution to us through her great poet, Heredia, and other illustrious men. Let us combine the love of grace of the Latin with the love of truth of the Anglo-Saxon and produce in the ideal American those two characteristics found in Christ, described as 'full of grace and truth.' "

The speaker went on to indicate the ways in which he believed the Evangelical Congress has been most outstandingly a success. He pointed out that the Latin American countries around the Caribbean have throughout history been dominated in one way or another by foreign influence. In the early days the Spaniards imposed their religious, political and cultural influence upon them, but today these young peoples are rising to direct themselves and their affairs, and in this Congress there has been given a demonstration of the ability of their leaders to direct such an enterprise as this, and to come together as a single body to discuss the mutual problems confronting them.

"In the literary world Ruben Dario and Jose Enrique Rodó give witness of the advance of these nations as do many of their outstanding men in the political world. Three of the presidents of the Assembly of the League of Nations have been from Latin America, a record of which no other part of the world may boast. So in the religious world Latin America also must rise to take her place. In this Congress one of the most important things has been the bringing out of young leaders like Prof. Baez Camargo, the president of the

Congress, and the assemblage of all these religious leaders in this meeting where for ten days they have been studying together the plans for the advancement of their great work.

"Those agencies in the United States which have fostered these movements are now like parents of a family whose children are of age and setting out to make their way alone in the world. We in North America are prepared in every way to help but we hope that they will move forward unitedly without faltering toward the great ideals before them.

"The ideal of a federation of Evangelical Churches is one we hope will be achieved. Though some may doubt the possibility of realizing this great goal I would call your attention to the fact that many smiled at Bolívar's plan for a federation of nations proposed in his Congress of 1826. And yet his idea is the same as that on which the League of Nations developed in 1920, a hundred years later. If we cannot set before us such ideals, why have we come together here?

"We are in new epoch. We have passed through the days of individualism and personalism in which each man sought to defend and advance himself. We have passed through the period of organization, when each organization warred against the other, nation against nation, church against church. Today we are entering the third period of the history of humanity, that of discussion and conference, talking together as friends to exchange ideas, to try together to discover ways out of our difficulties, and to form a new world society. Recently the nations have agreed to outlaw war. Certainly then the churches ought to outlaw ecclesiastical war.

"The year 1928 held great experiences for me. Beginning at the Sixth Pan-American Conference in Havana I caught the spirit of internationalism of that

gathering. There the nations of America came together to discuss their political and commercial problems. Later I went to Jerusalem, where men from all over the world came together to discuss their religious problems. I visited Nazareth and went up on the mountain from which Jesus looked out upon the nations and spurned the allure of their material magnificence. Then I went to Bagdad where Orient meets Occident, and a group of young nationalists, conscious of a similarity of their struggles to that of a far-away land, asked me to address them on—what do you think? On the Mexican Revolution! Thence I went to Geneva, the capital of the world, where 55 nations are striving in friendliness to work out the questions of international accord.

"And now I am back in Havana where we have faced our questions as Christians should, together. We have the whole world before us. No Christian can be interested only in his own church, or his own nation, or in his own conception of life. Our field is the world. When we were children we looked upon the map of the world and saw there rivers, islands, seas, and mountains. Later we look on the same map and see men, women and children moving up and down the nations, all with their problems and their desires. Contemplating the map still more closely all these individuals are melted into one—Jesus Christ. It is Christ that now moves in the soul of each man, women and child of all colors, of all races, beseeching us to bring brotherhood and love. Our map must have no line marking racial or national or other divisions. Let it be to us the composite face of Christ, at once the desire and the Saviour of all men."

#### PROGRAM AHEAD

Havana was a beginning, not an end. Before the delegates left the city, the newly appointed committee

to promote the Latin American Federation of Evangelical Churches met to outline its work. The various committeemen from different countries are to present the Federation to the national groups, and Professor Erasmo Braga is to extend the invitation to the national organizations in South America not represented at Havana. A survey of all the coöperative movements now existing in Latin America and a study of outstanding federative movements in other parts of the world are to begin immediately. Each national group will be asked to suggest the part it might take in the proposed federation. The officers of the Organizing Committee will visit as far as possible other sections of the field personally to discuss the question, and the national federation in Cuba will be pushed as rapidly as possible. Efforts will be made to discover means of coöperation by small organizations in Central America and other countries where federations are not yet practicable. A general meeting of all those agreeing to enter this International Federation will be called at Rio de Janeiro in 1932 in connection with the World's Sunday School Convention.

In the meantime the practicable work will be carried along by the national organizations and the Committee on Coöperation in Latin America. The first request presented to the new federation is by the Federal Council of Churches in the United States which desires to make an appeal to the Latin American churches and others the world around to coöperate in a peace movement in view of the recently adopted Paris Pact which outlaws war. The close coöperation between the office of the Committee on Coöperation in New York and the organizing committee at Havana, prac-

ticed during the days previous to the Havana Congress, can be continued in the future, since the secretary of the new federation is located in Havana and coördinating machinery and responsibilities have come to be well understood.

The one method most evidently needing to be stressed as the new era is entered is that of conference. It is to be hoped that the Christians of the United States, who so largely depend on this method for their own work will be willing to transfer some of their funds used heretofore in more direct methods, toward helping the Latin Americans themselves to get together more continuously to study and plan their work. If in certain fields like Mexico and Porto Rico fewer foreign evangelistic workers are needed, there is still greater need for financial and spiritual help in conferences and special service in evangelism, education and social programs. These young churches are not yet ready themselves to furnish the specialists nor to furnish the funds for travel indispensable for the development of this larger fellowship, equally necessary for the growth of the Kingdom as was the more direct help so effectively given in the past.

This does not mean that there are not still great sections of this area that are calling earnestly for direct evangelism by the foreign worker. It only means that the forces outside of Latin America can contribute to these growing churches at present by helping them to develop their own leadership. This appeal is as real and as thrilling, when understood, as any in the past. The Evangelicals at Havana demonstrated that they had developed a small number of well prepared men and women. But it was equally demonstrated that this

number does not begin to meet the needs of the situation. Better training schools, better literature, both technical and general, more conference, more careful study of special problems and a deeper appreciation of those more fundamental Christian values which only come from matured experience in Christ—these make the call for a new coöperative service between the older and younger churches, as revealed by the Hispanic American Evangelical Congress at Havana.

## Appendix

### Board of Direction, Commissions and Delegates of the Congress

Honorary Presidents: Dr. J. Marcial Dorado (Cuba); Hon. Juan B. Huyke (Porto Rico); Dr. Erasmo Braga (Brazil).

President: Prof. Gonzalo Báez Camargo (Mexico).

Vice-Presidents: Dr. Angel Archilla Cabrera (Porto Rico); Mrs. Natalia G. Mendoza (Mexico); Dr. Alberto Rembaio (Spanish-speaking churches, U. S.); Rev. Alfredo Santana (Cuba).

Secretaries: (1) Recording, Rev. J. T. Ramirez (Mexico), Rev. Ricardo D. Barrios (Cuba); (2) Corresponding, Rev. A. M. Díaz Morales (Porto Rico); (3) Statistics, Dr. Philo W. Drury (Porto Rico).

Treasurer: Mr. Arsenio Catalá (Cuba).

Members: Miss Verna Philips (Venezuela); Rev. Pedro Barbero (Panama); Mr. J. J. Altuna (Dominican Republic); Rev. Ismael García (El Salvador); Rev. Campo Elías Mayorga (Colombia); Rev. Joaquín González Molina (Spain); Rev. Arturo Parajón (Nicaragua); Rev. Sergio Cobán (Spanish-speaking churches, U. S.); Rev. Flavio Argueta (Guatemala); Mr. Samuel G. Inman (United States); Rev. E. A. Odell (United States); Rev. C. S. Detweiler (United States); Mr. Herminio S. Rodriguez (Mexico); Dr. Geo. W. Hinman (United States).

### COMMISSIONS

Message and Method: Author, Dr. Luis Alonso (Cuba); President, Rev. M. Z. Garza (Mexico); Secretary, Rev. Hipólito Cotto Reyes (Porto Rico).

Nationalism and Self-support: Author and President, Dr. Angel Archilla Cabrera (Porto Rico); Secretary, Rev. E. L. Moreno (Mexico).

Evangelization: Author, Dr. Juan Orts Gonzalez (Spanish U. S.); President, Rev. Maximo Montel (Cuba); Secretary, Mr. Nestor Castellanos (Cuba).

Work Among Indigenous Races: Author, Mr. Gonzalo Baez Camargo (Mexico); President, Mr. Kenneth Grubb (Brazil); Secretary, Rev. Campo Elías Mayorga (Colombia).

The Evangelical School: Author, Dr. Andrés Osuna (Mexico); Student Life: Author, Dr. John Mackay (South America); President of both Commissions, Prof. R. A. Brown (Mexico); Secretary, Mr. V. Tuzzio (Cuba).

Religious Education: Author and President, Rev. S. A. Neblett (Cuba); Secretaries, Rev. J. P. Hauser (Mexico), Rev. J. L. Santiago Cabrera (Porto Rico).

Ministerial Culture: Author and President, Dr. J. Marcial Dorado (Cuba); Secretary, Rev. C. C. Córdova (Spanish U. S.).

Attitude of the Church Toward the Community: Author, Rev. J. Trinidad Ramírez (Mexico); Industrial and Rural Problems: Author, Dr. Alberto Remba (Spanish U. S.); President of the two Commissions, Rev. Primitivo M. Acosta (Cuba); Secretary, Rev. Rafael R. Rodríguez (Porto Rico).

Medical Missionary Work: Author, Dr. C. A. Ainslie (Guatemala); Secretary, Dr. E. R. Hildreth (United States).

Women's Activities: Author and President, Mrs. Elisa S. Pascoe (Mexico); Secretaries, Miss Juana Barrios (Cuba), Miss Isabel Govín (Cuba).

Literature: Author, Rev. Abelardo M. Diaz Morales (Porto Rico); President, Rev. Alexander Allan (Colombia); Secretary, Rev. Arturo Parajón (Nicaragua).

#### OFFICIAL LIST OF THE DELEGATES OF THE ORGANIZING COMMITTEE

Mr. A. Aizcorbe, Salud 40, Havana, Cuba. Layman, Presb.

Dr. H. B. Bardwell, Candler College, Havana, Cuba. Director, Candler College, So. Meth.

Miss Ione Clay, Buenavista College, Havana, Cuba. Director, Buenavista College, So. Meth.

Mr. Samuel G. Inman, 419 Fourth Ave., New York City. Executive Secretary, Committee on Coöperation in Latin America.

## CUBA

- Rev. Primitivo M. Acosta, Sancti Spíritus. Pastor, Presb.  
Miss Mary Alexander, Salud 42, Havana. Professor, Presby.  
Dr. Luis Alonso, Miramar, Corner Buenavista, Havana. Director, *El Evangelista Cubano*, So. Meth.  
Rev. Joaquín Barrios, Palma Soriano. Pastor, No. Bapt.  
Miss Juana Barrios, Santiago, Cuba. Professor, No. Bapt.  
Rev. Ricardo D. Barrios, Municipio 12, Havana. Pastor, Epis.  
Sr. Arsenio Catalá, Gibara. Pastor, Friend.  
Rev. M. A. Chappel, Buenavista, Calle 4 y Calzada, Havana.  
Pastor, Union English-speaking Church.  
Miss Amparo Domínguez, Calle A-32, Santiago. Professor,  
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Mr. N. J. Castellanos, Candler College, Havana. Professor,  
Candler College, So. Meth.  
Rev. W. K. Cunningham, Virtudes 10, Havana. Pastor, So.  
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Mr. Juan B. Carmona, Santiago. Colporteur, No. Bapt.  
Mrs. Cristina P. García, Miramar 60, Havana. Vice-President,  
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Rev. J. Messegué, Morón. Pastor, Epis.  
Miss F. B. Moling, Cienfuegos. Director, Girls' School, So.  
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No. Bapt.  
Rev. S. A. Neblett, Calzada O. 27, Cárdenas. Director, *Re-  
vista Trimestral*, So. Meth.  
Rev. M. J. Ossorio, Calzada 32, E. Cárdenas. Pastor, Presb.  
Rev. Emilio Planas, Limonar. Pastor, Epis.

- Rev. Flor Fernando Reyna, Virtudes 10, Havana. Pastor, So. Meth.
- Dr. Roberto Routledge, Cristo, Oriente. Director, Colegios Internacionales, No. Bapt.
- Dr. Francisco Sabas, Cristo, Oriente. Professor, Santiago Normal School, No. Bapt.
- Rev. Alfredo Santana, Bayamo. Pastor, No. Bapt.
- Rev. Antonio A. Senti, Salud 40, Havana. Pastor, Presb.
- Rev. Rafael Siria, Yara. Pastor, No. Bapt.
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- Rev. Ezequiel Torres, Colegio La Progresiva, Cárdenas. Pastor, Presby.; Professor in Colegio La Progresiva.
- Rev. Guillermo G. Zermeño, Camaguez. Pastor, Epis.

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- Rev. Joaquín González Molina, Tendillas 7, Granada. Pastor, Spanish Evangelical Church.
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- Mrs. Virginia Arellano Alvarez, Dr. Río de la Loza 74 E., Mexico City. Representative, National Union of Christian Women's Societies.
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- Mrs. Francisca G. Camarena, Prolongación de Sor Juana 58, Mexico City. Lay-woman, Meth.
- Mr. Leopoldo E. Camarena, Prolongación Sor Juana 58. Deputy to Mexican Congress; Layman, Meth.
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- Rev. Miguel Z. Garza, Balderas 47, Mexico City. Pastor, Meth.; President, Council of Mexican Evangelical Churches.
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- Rev. Ezequiel Lango, Paraíso, Tab. Pastor, Presb.
- Mr. H. T. Marroquín, Gante 5, Mexico City. Secretary, American Bible Society.
- Dr. Vicente Mendoza, Gante 5, Mexico City. Pastor, Meth.
- Mrs. N. G. Mendoza, Gante 5, Mexico City. Lay-woman, Meth.
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- Rev. Jorge A. Osorio, Atlixco, Puebla. Pastor, Meth.
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- Miss María Pearson, Azteca 17, Mexico City. Missionary, Meth.
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- Miss Concepción Pérez, Sadi Carnot 73, Mexico City, Professor, Social Science School, Meth.
- Miss Maclovia F. Rivera, Ramos Arizpe 76, Saltillo, Coah. Missionary, So. Meth.
- Mr. Herminio S. Rodríguez, Balderas 79, Mexico City. Secretary, Y. M. C. A.
- Miss Lola Rojas, Reforma 1302, Puebla, Pue. Lay-woman, Meth.
- Rev. Miguel Rojas, 1302 Reforma, Puebla. Pastor, Meth.
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- Rev. Efrain Salinas, Pedro Moreno 1277, Guadalajara, Jal. Professor, Epis.
- Mr. Santiago O. Shelby, Arce y Obregón, Chilpancingo, Gro. Professor, So. Presb.
- Rev. José Trinidad Ramírez, Drs. Luicio y Erazo 179, Mexico City. Superintendent, Good-will Industries, Meth.
- Rev. Eduardo Zapata, la. Aztecas 13, Mexico. Pastor, Meth.

## PORTO RICO

- Dr. Angel Archilla Cabrera, Apartado 354, Mayaguez. Superintendent, Presbyterian Mission.
- Rev. Hipólito Cotto Reyes, Ponce. Pastor, No. Bapt.
- Rev. Juan Díaz Acosta, Juana Díaz. Pastor, United Breth.
- Rev. Abelardo M. Díaz Morales, Apartado 879, Ponce. Director, *Puerto Rico Evangélico*, Interdenominational.
- Dr. M. R. Drury, Apartado 879, Ponce. Missionary, United Breth.
- Dr. Philo W. Drury, Apartado 879, Ponce. Business Manager, *Puerto Rico Evangélico*; Secretary, Evangelical Union of Porto Rico.
- Rev. Daniel Echavarria, Carolina. Pastor, No. Bapt., in charge of chapel car.
- Rev. José Espada Marrero, Guayama. Pastor, Meth.
- Rev. Ramón Gómez, Aibonito. Pastor, Meth.
- Miss Martha Howell, Río Piedras. Principal, Baptist Missionary Training School.
- Miss Lydia Huber, Apartado 223, Puerta de Tierra. In charge, "Baptist Christian Center."
- Hon. Juan B. Huyke, San Juan. Commissioner, Insular Instruction.
- Dr. J. A. McAllister, Río Piedras. President, Evangelical Seminary, Interdenominational.
- Rev. C. I. Mohler, Humacao. Superintendent, Congregational Mission
- Rev. C. Manly Morton, Río Piedras. Professor, Evangelical Seminary.
- Rev. Alfredo Ortiz, Aguirre. Pastor, Meth.
- Rev. Vicente Ortiz, Bayamón. Pastor, Disciple.
- Mrs. Edith M. Rivera, Rosario 15, Santurce. President, Insular Temperance League.
- Rev. Rafael R. Rodríguez, Yauco. Pastor, United Breth.
- Rev. Florencio Sáez, Rio Piedras. Professor, Evangelical Seminary.
- Rev. J. L. Santiago Cabrera, Aguadilla. Director, Religious Education, Presb.

## DOMINICAN REPUBLIC

- Mr. José J. Altuna, Barahona. Layman, Dominican Evangelical Church.
- Dr. Nathan H. Huffman, Apartado 147, Santo Domingo. Missionary, Dom. Evang. Church.
- Rev. H. F. Johnson, Apartado 36, Santiago Principal, "Instituto Evangélico," Free Meth.
- Rev. Barney N. Morgan, Apartado 147, Santo Domingo. Missionary Dom. Evang. Church.
- Mr. Andrés Séptimo Pérez, Baní. Pastor, Dom. Evang. Church.

SPANISH-SPEAKING CHURCHES IN THE  
UNITED STATES

- Rev. Sergio Cobian, 2104 W. Houston St., San Antonio, Tex. Pastor, Luth.
- Rev. C. C. Córdova, 515 S. Ochoa St., El Paso, Tex. Pastor, Presby.
- Rev. E. T. Cornelius, 1222 Colima St., San Antonio, Tex. Superintendent, Disciples Mexican Mission; Executive Secretary, Interdenominational Spanish-speaking Council in Southwest.
- Mrs. E. T. Cornelius, 1222 Colima St., San Antonio, Tex. Missionary, Disciple.
- Rev. Cosmé C. Cota, Los Angeles, Cal. Pastor, So. Meth.
- Rev. J. M. Cueva, San Antonio, Tex. Pastor, Disciples.
- Rev. Benito E. García, 110 Garfield St., Santa Ana., Cal. Pastor, Meth.
- Rev. Eleazar Guerra, 308 S. Hernández St., San Antonio, Tex. Pastor, So. Meth.
- Dr. John Howland, 238 W. 7th St., Claremont, Cal. President, California Congregational Mission.
- Rev. Miguel Narro, 3027 W. Ashby Place, San Antonio, Tex. Professor, Wesleyan Institute, So. Meth.
- Rev. F. S. Onderdonk, 415 McCullough Ave., San Antonio, Tex. Superintendent, Texas Mexican Mission, So. Meth.
- Rev. W. B. O'Neil, 910 S. Ashland Blvd., Chicago, Ill. Pastor, Meth; Director, *Heraldo Juvenil*.

Dr. Juan Orts González, 419 Fourth Ave., New York City.  
Editor, *La Nueva Democracia*.

Dr. Alberto Remba, 619 W. 135th St., New York City. Director, *Nueva Senda*; Director, Spanish Bureau, Foreign Language Information Service.

Rev. P. L. Warnshuis, Albuquerque, New Mexico. Superintendent, Presbyterian Colorado and New Mexico Mission.

#### SOUTH AMERICA

##### ARGENTINA

Rev. Hugh C. Stuntz, Paseo Colon 185, Buenos Aires. Specialist, Religious Education.

##### BRAZIL

Prof. Erasmo Braga, Caixa 260, Rio de Janeiro. Secretary, Committee on Coöperation in Brazil.

Mr. Kenneth Grubb, Caixa 260, Rio de Janeiro. Specialist, Indians.

##### CHILE

Miss Florence E. Smith, 156 Fifth Ave., New York City. Director, University Women's Hostel in Santiago, Chile.

##### COLOMBIA

Rev. Alexander M. Allan, Apartado 35, Bogotá. Director, *Evangelista Colombiano*, Presb.

Mrs. Alexander Allan, Bogotá. Missionary, Presb.

Miss Esther García E., Apartado 100, Barranquilla. Professor, Colegio Americano, Presb.

Miss Isabel Manjarrés, Apartado 100, Barranquilla. Professor, Colegio Americano, Presb.

Rev. Campo Elías Mayorga, Apartado 275, Barranquilla. Pastor, Presb.

Rev. Walter Swartz, Cali. Missionary, Cumberland Presb.

##### PÉRU

Mr. John Ritchie, Apartado 1277, Lima. Specialist, Literature.

##### VENEZUELA

Rev. Francisco Arias, Petare, Edo. Miranda. Pastor, Presb.

Miss Verna Phillips, Apartado 294, Caracas. Professor, Presb.

## CENTRAL AMERICA

## GUATEMALA

Rev. Paul Burgess, Apartado 5, Quezaltenango. Missionary to Indians, Presb.

Rev. Flavio Argueta, Guatemala City. Pastor, Presb.

## HONDURAS

Rev. Walter H. Herrscher, Apartado 17, San Pedro Sula. Missionary, Evang. Synod of N. America.

## NICARAGUA

Rev. Arturo Parajón, Box 57, Managua. Pastor, No. Bapt.; Director, *La Antorcha*.

Mr. Lloyd Wyse, Colegio Bautista, Managua. Principal, Colegio Bautista.

## PANAMA

Rev. Pedro Barbero, Calle 5a 40, Panama City. Pastor, Meth.

Rev. J. F. Jenness, Union Church, Cristobal, C. Z. Pastor, Union English-speaking Church.

Rev. R. E. Marshall, Apartado 2007, Ancon, C. Z. Pastor, Union English-speaking Church.

## SALVADOR

Rev. Ismael García, Santa Ana. Pastor, Bapt.; Director, *El Herald*.

## UNITED STATES

Miss Elizabeth Allport, Guatánamo, Cuba. Missionary, Woman's American Baptist Home Missionary Society.

Dr. Wade Crawford Barclay, 740 Rush St., Chicago, Ill. Chairman, Religious Education Committee, Committee on Co-operation in Latin America.

Dr. George W. Brown, Bible House, Astor Place, New York City. Secretary, American Bible Society.

Miss Esther Case, Doctors' Bldg., Nashville, Tenn. Secretary, Board of Missions of the Meth. Epis. Church, So.

Dr. W. G. Cram, Doctors' Bldg., Nashville, Tenn. Secretary, Board of Missions of the Meth. Epis. Church, So.

Rev. C. S. Detweiler, 23 East 26th St., New York City. Secretary, American Baptist Home Missionary Society.

- Mrs. J. W. Downs, Doctors' Bldg., Nashville, Tenn. Secretary, Board of Missions of the Meth. Epis. Church, So.
- Mr. Charles H. Fahs, Missionary Research Library, Union Theological Seminary, New York City. Director, Library.
- Dr. Daniel J. Fleming, Union Theological Seminary, New York City. Specialist, Missions.
- Miss Anne Guthrie, 600 Lexington Ave., New York City. Young Women's Christian Association in South America.
- Dr. E. Raymond Hildreth, 26 Ocean Ave., Bay Shore, N. Y. Specialist, Medical Missions and Public Health.
- Dr. Geo. W. Hinman, 287 Fourth Ave., New York City. Secretary, American Missionary Association.
- Dr. O. K. Hopkins, Cienfuegos, Cuba. Superintendent, Southern Methodist Mission.
- Dr. E. D. Kohlstedt, 1701 Arch St., Philadelphia, Pa. Secretary, Board of Home Missions of the Meth. Epis. Church.
- Rev. J. D. Livingston, Gen. Conf., Seventh Day Adventists, Takoma Park, Washington, D. C. Missionary, Seventh Day Adventist.
- Dr. R. H. McCaslin, Jacksonville, Fla. Member, Board of Home Missions, So. Presb. Church.
- Dr. Homer McMillan, 101 Marietta St., Atlanta, Ga. Secretary, Board of Home Missions, So. Presb. Church.
- Dr. Paul Menzel, 2951 Tilden St., Washington, D. C. Secretary, Foreign Mission Board of Evangelical Synod of N. A.
- Dr. Herman N. Morse, 156 Fifth Ave., New York City. Research Department, Board of National Missions of the Presb. Church, U. S. A.
- Dr. F. W. Mueller, 1701 Arch St., Philadelphia, Pa. Superintendent, Extension Department, Board of Home Missions of the Meth. Epis. Church.
- Rev. E. A. Odell, 156 Fifth Ave., New York City. Director, West Indies Department, Board of National Missions, Presb. Church, U. S. A.
- Dr. W. B. Olmstead, 1132 Washington, Boulevard, Chicago, Ill. Secretary, Free Methodist Mission Board.
- Dr. Samuel D. Price, 216 Metropolitan Tower, New York City. Business Secretary, North American Section, World's Sunday School Association.

- Prof. W. Carson Ryan, Swarthmore College, Swarthmore, Pa.  
Professor, Education.
- Miss Anna M. Scott, 156 Fifth Ave., New York City. Secretary, Department of Schools and Hospitals, Board of National Missions of the Presb. Church, U. S. A.
- Dr. John W. Shackford, 810 Broadway, Nashville, Tenn. Secretary, Board of Sunday Schools, So. Methodist Church.
- Dr. Alva W. Taylor, Vanderbilt University, Nashville, Tenn. Secretary, Board of Temperance and Social Service, Disciples.
- Mr. Fennell P. Turner, 810 Broadway, Nashville, Tenn. Secretary, Board of Sunday Schools, So. Methodist Church.
- Dr. James I. Vance, Presbyterian Church, Nashville, Tenn. Representing Executive Committee for Foreign Missions of the Presb. Church, U. S.
- Miss Margaret S. Vesey, 600 Lexington Ave., New York City. Secretary, National Board of the Young Women's Christian Associations.
- Mr. W. Reginald Wheeler, 156 Fifth Ave., New York City. Secretary, Board of Foreign Missions of the Presb. Church, U. S. A.
- Rev. Coe R. Wellman, 150 Fifth Ave., New York City. Representing Meth. Epis. Church.
- Dr. R. L. Wharton, Cárdenas, Cuba. Director, Colegio "La Progresiva"; representing Board of National Missions of the Presb. Church, U. S. A.

#### PHILIPPINES

Dr. James B. Rodgers, 156 Fifth Avenue, New York City.  
Representing Board of Foreign Missions, Presby. Church,  
U. S. A.

#### Classification of Delegates

|   |     |
|---|-----|
| Nationals .....                             | 85  |
| Missionaries .....                          | 44  |
| Board representatives and specialists ..... | 40  |
| <br>  |     |
| Total .....                                 | 169 |
| Registered visitors .....                   | 31  |
| <br>  |     |
| Total .....                                 | 200 |

## COUNTRIES REPRESENTED

|  |     |
|--|-----|
| Argentina .....                                      | 1   |
| Brazil .....   | 2   |
| Chile .....  | 1   |
| Colombia .....                                       | 6   |
| Cuba .....   | 35  |
| Dominican Republic .....                             | 5   |
| Guatemala .....                                      | 2   |
| Honduras .....                                       | 1   |
| Mexico .....   | 30  |
| Nicaragua .....                                      | 2   |
| Panama .....   | 3   |
| Peru .....   | 1   |
| Philippine Islands .....                             | 1   |
| Porto Rico .....                                     | 21  |
| Salvador .....                                       | 1   |
| Spain .....  | 2   |
| Spanish-speaking churches in the United States ..... | 16  |
| United States .....                                  | 33  |
| Venezuela .....                                      | 2   |
| Organizing Committee .....                           | 4   |
| <hr/>  |     |
| Total of delegates .....                             | 169 |
| Visitors:  |     |
| Cuba .....   | 26  |
| United States .....                                  | 4   |
| Mexico .....   | 1   |
| <hr/>  |     |
| Total of visitors .....                              | 31  |
| <hr/>  |     |
| Total attendance .....                               | 200 |





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## Date Due

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Mr 3 '47

JAN 31 1990

MAR 31 1990

~~MAY 25 1990~~~~JUN 15 1992~~~~JUN 15 1996~~~~DEC 20 1995~~~~JUN 30 2000~~



